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THE

TRUTH OF REVELATION,

DEMONSTRATED BY AN APPEAL TO EXISTING MONUMENTS,
SCULPTURES, GEMS, COINS, AND MEDALS.

PROPERTY OF
PRINCETON
THEOLOGICAL
SEMINARY.

THE TRUTH OF Revelation.

Demonstrated by an Appeal to

EXISTING MONUMENTS, SCULPTURES,

GEMS, COINS AND MEDALS.

BY JOHN MURRAY, F.S.A., F.L.S., F.G.S.

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TRUTH OF REVELATION,

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AN APPEAL TO EXISTING MONUMENTS,

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BY

JOHN MURRAY, F.S.A. F.L.S. F.G.S.

SECOND EDITION.

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TO

HER MOST GRACIOUS MAJESTY,

The Queen;

THIS VOLUME IS, BY PERMISSION,

VERY HUMBLY DEDICATED;

BY HER MAJESTY'S DUTIFUL AND LOYAL SUBJECT,

AND SERVANT,

THE AUTHOR.

TABLE OF CONTENTS.

CHAPTER I.

PAGE

GENERAL REMARKS ON ATHEISM 29

CHAPTER II.

MEMORIALS OF EVIDENCE IN LIVING MONUMENTS—PERMANENCE OF NATURAL PHENOMENA 39

CHAPTER III.

EXISTING MONUMENTS IN TOPOGRAPHICAL FEATURES—JUDICIAL MONUMENTS 57

CHAPTER IV.

THE NECESSITY OF REVELATION—THE CONDITION OF MAN WITHOUT REVELATION, AS EXEMPLIFIED IN THE PAGAN WORLD—WHAT IS EXCELLENT IN OTHER SYSTEMS DERIVED FROM THE SACRED WRITINGS 89

CHAPTER V.

THE SACRED HISTORY OF CREATION—CHRONOLOGY—THE GEOLOGICAL ARGUMENT 112

CHAPTER VI.

EGYPTIAN AND INDIAN CHRONOLOGY 148

CHAPTER VII.

THE FALL OF MAN—THE MYTHOLOGY OF PAGANISM .. 174

CHAPTER VIII.

PAGE

THE DELUGE—PAGAN TRADITION—GEOLOGICAL EVIDENCE—NATURAL CHRONOMETERS 203

CHAPTER IX.

THE DISPERSION—THE TOWER OF BABEL 223

CHAPTER X.

THE CALL OF ABRAHAM—BIRTH OF MOSES—EXODE AND PILGRIMAGE 249

CHAPTER XI.

TABLES OF STONE—ELEVATION OF THE BRAZEN SERPENT—THE SAMARITANS 273

CHAPTER XII.

SHIBBOLETH—SAMSON—BROOK ELAH—CAPTIVITY OF THE TEN TRIBES BY SHALMANESER—THE INVASION BY SHISHAK KING OF EGYPT—DANIEL 294

CHAPTER XIII.

REMARKS ON MIRACLES—THE SACRED CODE OF THE JEWS—RETROSPECT—THE EVE OF CHRISTIANITY 308

CHAPTER XIV.

THE ADVENT OF THE MESSIAH—THE DIVINITY OF JESUS CHRIST—THE CRUCIFIXION 326

CHAPTER XV.

ILLUSTRATIONS OF THE ACTS OF THE APOSTLES—THE DESTRUCTION OF JERUSALEM BY TITUS VESPASIAN—CONCLUSION 361

ADVERTISEMENT.

NOTHING can be better calculated to awaken or arrest attention, and satisfy the understanding, than the consideration of the multifarious evidences by which the Truth of Revelation is confirmed. It comes recommended by such credentials as are altogether irresistible, except by fitful obstinacy, or wilful blindness; for integrity and honesty must ever welcome the heavenly guest.

The wonderful variety of these evidences, seems adapted to meet every phase of the human intellect, and every change of the mind. "The powers of darkness" have combined with the evil passions of men to find 'a flaw in the indictment' which condemned them, but they have failed in the attempt. Every new discovery in the region of archeology has been pounced upon at the moment of its announcement, with an avidity worthy of a better cause. The Planisphere of Dendera and the Table of Abydos, are recent

and memorable examples, but extended and more profound researches have at length reduced them to their legitimate standard, and they have been finally compelled to 'do obeisance' to the chronology of the venerable Book of Truth.

I have selected and insulated a section of evidence which has not hitherto had that prominence assigned to it, to which its intrinsic merits entitle it. The evidence seems to me so tangible and incontrovertible, as to leave supercilious infidelity no plea or covert; for fact unmasks sophistry, and error must wane before the light of truth.

Philology and physiology have been arrayed against the scriptures, literature and science have risen in rebellion, and cosmogony and archeology have been in conflict with revelation. Has this heavenly plant been uprooted by the hurricane of opposition, or the 'branch of renown' been withered by the blast? Oh! no. The rose-bud of immortality has only risen lovelier from the wave, and a heavenly dove has borne the olive branch to the christian victor. The enemies of sacred truth have, by an overruling providence, been often converted into friends, and both literature and science become tributaries to the glorious cause of everlasting verities.

Sophistry and satire—'the great men and the

mighty men,'—'thrones and dominions,'—princes and potentates have been leagued against the cause of christianity,—'persecuting even to death.' Has the vestal fire of religion been thereby extinguished? No; —it still glows, bright and beautiful, on the altar of revelation. Has this vital principle been extinguished by 'principalities and powers?' No. Its type and image is found in the mystic figure, clothed with power, and seated on the 'white horse,'—the Truth of Revelation 'goes forth, conquering and to conquer.'

The fires of persecution have not destroyed this immortal germ; 'as great floods cannot drown it,' so its omnipotent author has said of it, 'when thou goest through the fire, I will be with thee:' like a phœnix it has sprung from its ashes. The history of the Church of Christ is shaddowed forth in the bush that burned, but was not consumed,—reason and reflection may well 'turn aside, and see this great sight,' for the type of the mighty consummation was adumbrated at Horeb,—'the mount of GOD.'

'Persecuted, but not forsaken,' 'cast down, but not destroyed,' it stands forth in sublime relief in the annals of the world; its plastic power has transformed the lion into the lamb, while a former foe becomes an active and a zealous friend to that faith he "once laboured to destroy." The christian is ever safe, for

to him is given a "white stone," infinitely richer than the "oriental jasper" of the 'great lama,'—there is on it a 'new name' which time cannot deface, and is imperishable as eternity;—it is his talisman in time; his passport to heaven. The existence of christianity is the miracle of miracles,—the wonder of the world;—a monument of heaven, gilded by the rays of the 'sun of righteousness.'

From previous remarks it may be inferred, therefore, that the class of evidence for the Truth of Revelation, unfolded in the sequel, appears to me more striking and novel than many others; and it seems to me also to be of a character well adapted to the present generation, restless and clamorous about "something new," as were the Athenians eighteen centuries ago. Modern discoveries seem to have intoxicated the mind, and reeling in its own assumed consequence, it may be heard to mutter—"Who is the LORD that I should serve him?" This is a condition of the mind but little adapted for the reception of the sober realities of truth, which speak to the understanding; and my object is to prove that genuine science gives no countenance to such unnatural whims and fancies—such abortions of the brain. I readily grant that "the natural man is at enmity with GOD," a truth as demonstrative as any other proposition;—all that I

mean to assert is, that literature and science, in their native excellency, disown such an illegitimate offspring. I trust, also, that the fruits of our present enquiry may, in some measure, meet the urgent call of the human intellect, which declares, in these bold times, that it can be satisfied with nothing less than the stern and uncompromising scrutiny of inductive truth; and such a test is here propounded.

To books generally which refer to the Prophecies, I have no friendly feeling; and unless much caution and rare discrimination be exercised, the question may sustain a serious injury. To rend rudely the curtain which veils the councils of heaven in the vista of futurity, in my apprehension, savours not a little of impiety. "Secret things belong to GOD; those that are revealed, belong to us and to our children." These remarks are made by way of apology, for having long neglected the perusal of Keith's excellent work on Prophecies *fulfilled*. It is a most judicious compendium, wherein the enlightened researches of modern travellers are adduced, and turned to good account. These existing monuments most powerfully and satisfactorily speak for themselves, and demonstrate the Truth of Revelation in language which no sophistry can evade. It is not akin to the labours of many of the seers and interpreters of modern times; it takes

more substantial ground;—to my mind it is conclusive, and calculated to produce conviction in every honest heart. It is indeed demonstration, and must hurl atheism itself from its impious throne, for surely none but JEHOVAH, who "sees the end from the beginning," and with whom the past, present, and future, are but a point of unity, could have foretold the facts and phenomena which have been registered, from time immemorial, in the Chronicles of Truth, and with such remarkable particularity, and such microscopic minuteness, in the detail of the several incidents; for there is no ambiguous language, doubtful interpretation, or double meaning. The *existence* of such a Being, therefore, is thus confirmed. The evidence, as to the minutiæ of these remarkable details too, is the attestation of numerous travellers, chiefly in recent times. To this gradual accumulation, diversified minds and independent authorities have contributed; some of these have been infidels, who have, in the facts witnessed, unwittingly cast their mite into the treasury of evidence. Succeeding pilgrims have observed facts overlooked by their predecessors, to whom the requisite opportunity had been wanting. The pyramid of truth, thus built up by the aggregate strength of many minds, forms a structure of power impregnable to the assaults of flimsy wit, or maddened sophistry, and is altogether

such as none can gainsay or controvert. These wonderful facts are stamped with a literality and precision which, when compared with the lucid and graphic language of Scripture, cannot fail to astonish and delight. It must be cheering to the lover of truth, to find, that, under whatever aspect the evidence and ground of his exalted hopes are tried, they "come forth like gold." In perusing this work, and diligently comparing, as I had already done, the combined testimonies of these eminent travellers, Sir R. Ker Porter, J. S. Buckingham, Keppel, Mignan, Irby and Mangles, Laborde, and others, with the researches of Mr. Rich, on the ruins of Babylon, in the *Mines d' orient,* not to mention a host of preceding travellers—it struck me as remarkable, that while the scenes of ruin which they visited were most faithfully described in the Records of Prophecy, without adding to or diminishing the force, accuracy, or minute colouring of its honest language; others again, seem unconsciously to have breathed, by affinity with these scenes, the very atmosphere of Scripture, and echoed the tone of inspiration. Even infidels, like the apostate Saul, when brought within the mournful sphere of their desolations, have by the resistless force of truth, borne reluctant testimony to the Heavenly Record, while we exclaim in astonishment, as we gaze, "are these also among the prophets?"

The ground of evidence I have now ventured to occupy, seems to be of a kind equally conclusive and satisfactory, and even more likely to reach the lofty pretensions of these eventful times, and of those individuals who may not condescend to scrutinize the overwhelming evidence of demonstration presented in the palpable events recorded in the prophetic page. The enquiry is curious, novel, and deeply imbued with interest. These legible memorials of time long elapsed, the transcript of wonderful events, are durable as adamant, and permanent as brass. They form a legend which all "who run may read," though only hitherto considered a subordinate link in the chain of evidence. Some writers on coins and medals, Pinkerton for instance, have treated with a sneer, the evidence derived from the Jewish shekel and the coins of the Lower Empire. It is true the impress on coins of the Lower Empire is rude, as are the shekel, and the Jewish currency under Agrippa, but this does not diminish their value as medallions of history. Many coins of high antiquity, the Sassanian, for example, are barbarous in the extreme, but are certainly not on that account to be rejected from a complete cabinet. Dr. Walsh has, in his interesting little work, done much in the way of evidence collected from coins and medals, as illustrating the early history and progress of Christianity, chiefly in

connection with coins of the Lower Empire. It is only to be regretted that he has bestowed so much attention on the idle fooleries of the gnostics, certainly unworthy of the space he has occupied in the discussion. I have grappled with the question of Revelation on a broader basis.

It should, however, be observed in this place, that I have neither time nor inclination for any elaborate disquisition, had I ability for the task; and nothing of the kind will be found. My object has been to collect facts, in still existing mementos, which any one may consult for himself; as far as possible the figures may be considered faithful fac similes of the originals; and though I am free to confess, that my researches in quest of illustration have cost me not a little anxious labour, I must also admit that the task has been a very delightful one—*Labor ipse voluptas,* —and as the proofs rose before me in review, "I thanked God and took courage." The evidence has been most satisfactory to my own mind, and I devoutly hope it may be found equally so to others. It appears, to *me* at least, altogether incontrovertible; of such a nature as to impel conviction; and will, doubtless, yield satisfaction where the mind is willing to receive information on the most important question which can animate its hopes, or engage its affections. It is

just such a species of evidence as the most stern and rigorous demands for demonstration have reason to be satisfied with. It is of a stamp even superior to mathematical authority, high and lofty as are its pretensions. These things tell their own tale—they are seen and read of all men, and are written in a species of universal language—"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, all hear in their own tongues, the wonderful works of GOD." There is no room here for the charge of interpolation and artificial interpretation; the legend has nothing to do with variœ lectiones, and belongs not to any kindred or tongue; while it forms a kind of *hermeneutics,* where the language and interpretation are one. These proofs are tangible inscriptions, contemporaneous with the events they record, and I know not what higher species of evidence can be wished for or demanded. Our eyes may see, our hands may handle these tangible records of time, and grapple with matters of fact, attested by the senses.

It may be objected that some of these may be forgeries, such as were the Paduan medals. To this

it may be replied, that they are obtained under a great variety of different circumstances, and from a multitude of independent sources. As to the Paduan medals, the original dies remain in one of the museums of Paris, and we know that these were copies from rare originals actually existing. We can also appeal to monuments and inscriptions in the live rock, that are still fresh and legible, though ancient as the patriarchal and the prophetic age, bearing the record of some of the earliest events in the biblical history of man. The Babylonian and Persepolitan characters have, it is true, been only partially deciphered by the genius and industry of Grotefend, of Frankfort; but as far as these arrow-headed or cuneiform letters have been read, they are found to refer to events contemporaneous with the times of Cyrus: and when these records of antiquity shall have been more fully disclosed, there can be no doubt that some of the historical incidents of the sacred volume will be elucidated and confirmed. The hieroglyphic symbols of aboriginal Egypt, down to a very recent period, seemed to be as unpromising as could well be imagined; but the seal of their mystery is broken, and from this mystic source a new and unexpected confirmation of sacred writ has been obtained. As time rolls on, new accessions

of proof are unfolded; these will accumulate age by age continually, as Providence lifts the veil, until, in the fulness of time, they shall merge into one mighty and irresistible blaze of truth, which will consume all the cobwebs of sophistry, and for ever confound the infidel.

It cannot reasonably be doubted that the sign manual of truth is appended to such deeds and documents as these; the same test we are wont to apply to researches in pursuit of physical truth is merely wanted. In the following pages my object has been to condense and to collect into a focus, what appeared to be scattered rays of remarkable evidence, only regretting, though not wanting in diligence in collecting materials from every practicable and accessible source, that they are, after all, more limited than might be wished for; and that there remain, still "greater things than these" in reversion; some tangible memorial of every fact mentioned in the Biblical Record, is my firm and settled conviction. The researches of discovery are not finished; many a wonder may yet be revealed to the keen scrutiny of man: for restless enterprize has not completed its task.

My wish has been to meet the infidel and the sceptic on the wide arena of modern science, of which he talks

so loudly and boasts so much. Mere verbiage will not give the disputant, in this arena, the palm of triumph, and some more sterling chivalry must distinguish the victor. Sarcasm and sophistry are games for fools, but are altogether inadmissible in the Athenian school of genuine science; and wit and ribaldry will not break the lance of truth.

The sceptic and the infidel have no right to play the Procrustes in the republics of literature and science, or apply to the palpable language of Truth the rack and inquisition of sophistry. I have traversed the different departments of modern science, and, whatever may have been the amount of my humble attainments, fondly hope I can give a "reason" for the principle that constitutes the main spring of my happiness.

"What is Truth?" said pusilanimous and versatile Pilate, while it stood personified before him in all its glorious attributes; but, like a light shining in a dark place, the darkness comprehended it not. Truth is an immutable and immortal thing, and like its almighty Author, is "without variableness or the least shadow of turning." It is a reflected ray from the 'Father of Lights,' and is "the same yesterday, to-day, and for ever." Time cannot impair its lustre, or tarnish its beauty.

The times in which we live are of no ordinary

character; and what may follow there is now no prophet to tell us. The canon of Scripture is closed, and the heavenly Roll, in which our destinies are written, is entrusted to us, and to our children; we do well to take heed to its admonitions, for it has all the emphasis of a voice from heaven. The champions of truth are summoned to the field, and loftier ground must now be occupied than has ever yet been taken. The great *Armageddon* of infidelity seems rapidly to approach. The spirits of men are restless and convulsed,—"men's hearts failing them for fear." Thus, however, saith the Spirit of Eternal Truth, "knowledge shall be the stability of thy times." This is the pillar of our security—our "mountain that standeth strong,"—the 'Tabor' of our comforts and our happiness, far above the storms that agitate the lower world;—a serene sky illuminated by a heavenly light above our heads, we have nothing to fear, though the lightnings flash and the thunders roll beneath us. Eternity and a world to come, are no trifles in the eye of right reason, or in the estimation of the imperial and noble aspirant for "glory, honour, and immortality." Man was not made in vain, with such prospects as these; and the christian need not fear to explore the "valley of the shadow of death," with the safety-lamp of heaven in his hand.

I have, it has been noticed, visited the regions of science, studied in her schools, conversed with her philosophers, walked through her avenues, and cultivated her fields; I have interrogated the oracles of nature, and solicited a distinct and positive reply to the question, whether the elements of hostility to revealed Truth were legitimately contained in them? One and all returned a *negation,* while they responded an amen to Lord Bacon's axiom—"the books of Nature and Revelation mutually illustrate each other." The root of the matter is to be sought for, therefore, in the *heart,* not in the head,—the pride of humanity—the would-be interpreter of nature's laws and phenomena. "Ye shall be as gods," said the wily tempter to the too credulous pair in Eden's Elysium,—ambition kindled at the thought, and the crown of innocence fell to the ground. These immortal truths, however, shall endure when the pillars of the universe totter, and the "mountains be removed and there be no place found for them."

PREFACE

TO THE SECOND EDITION.

NOTWITHSTANDING the present impression is simply entitled a *second edition*, it might almost lay claim to being considered a NEW WORK. One of the plates is entirely new, and considerable alterations have taken place in the rest. Some of the former wood-cuts have been withdrawn, and others of a superior order substituted. The aggregate number of the latter is so greatly extended, as to give a new feature to the work. Many of the wood-cuts have been executed by Mr. O. Jewitt—a sufficient guarantee for their excellence and accuracy,

I have consulted in the interval of publication, not less than two thousand ancient monuments, coins, medals, &c., and have made the selection to the best of my judgment and ability, rejecting in this work all those evidences that might appear, to the fastidious mind, fanciful and far-fetched.

I have also, in these pages, abandoned the geological

argument, except in so far as geological monuments substantiate and confirm the doctrine of an UNIVERSAL DELUGE, entirely repudiated by modern geologists, though its summary rejection assails the authenticity of the Mosaic narrative in an essential point. If language has any meaning, its *universality* is clearly and unequivocally propounded for our belief, and no man may contravene its high authority or challenge its testimony; and I trust I have clearly proved that the phenomena of geology corroborate the announcement of the catastrophe by the Hebrew prophet.

While I feel satisfied that in the facts revealed in modern geological research, startling and astonishing though they be, there is nothing to disturb the sacred history of creation, yet there are many difficulties and perplexities connected with arrangement and classification; and facts, on which there can be no misunderstanding, are better separated, in a work like the present, from conflicting speculations, and what is allowed by the dispassionate observer to be *ad hoc sub judice.*

The mass of evidence which the researches of modern times have accumulated, in verification of the Scriptures of Truth, is so overwhelming in magnitude and variety, as to put infidelity to the blush, and leave its benighted votaries without excuse. The ruins of

Babylon have made their contribution, and the paintings of ancient Egypt, so long seared by their mystic seal, or entombed in the sepulchres of her Pharaohs, have united their testimony,—even the adamantine rock has added its sculptures to the cumulative evidence. The 'Edom' of scripture history, and the capital of Idumea, so fearfully denounced by the ALMIGHTY, until lately, was unknown even in its desolation and its doom; when modern enterprise discovered its frightful solitudes in the entombed ruins of Petra.

Thus as TIME unfolds the vista of futurity, does the genius of discovery minister by another and another tribute, to the triumphs of truth, enunciated in the sacred roll; and the recent accessions of new and unexpected facts, warrant us in asserting, that there is not an historical fact within the precincts of the Inspired Volume, unsubstantiated by some existing and tangible monument, which time either has not already, or may not hereafter reveal. The gradual developement of these evidences at successive periods, seems a remarkable phenomenon in the history of almighty providence. Like the miracle of prophecy, it seems designed as a countercheck to the protean forms and chameleon hues of infidelity and scepticism in after times.

Since my original work appeared in 1831, Dr.

Wiseman has published "Twelve Lectures on the connection between Science and Revealed Religion."[a] In this work he has partly adopted my plan, and gone over nearly the same ground which I had traversed FIVE years before. In some parts, as in ethnography, he has, however, been more elaborate than my confined limits and philological acquirements allowed me to be. It is an able auxiliary to the cause of truth, and I rejoice in so excellent a coadjutor. In the present I have been much more varied than in my former work, and, as far as my knowledge extends, I am not aware of any one who has so diversified and substantiated the argument, or condensed these peculiar lineaments of evidence, into the same tangible form; irrespective of the fact, that my individual cabinet contains the greater part of the ancient coins and medals adduced in illustration.

I have still retained my *original title*, and had a right to maintain it, though the author of 'The Evidence of Prophecy,' in a recent work, has appropriated that very title.[b] I do not, however, complain of this, I only mention it, and shall be most happy if Dr. Keith has found in my original work, a copy of which I had presented to him many years ago, any

[a] 2 vols. 8vo. 1836.

[b] 'The Truth of Christianity Demonstrated, &c.'

thing that may be useful to him, and subserve the interests of our common cause. I will freely confess, however, I was startled to find that my volume was, on one occasion, made much more than the 'text book' of a series of popular lectures!

My former work has been these many years out of print, and that impression was promptly disposed of. I have heard of many pleasing instances of the benefit it has providentially conferred, and these truly interesting circumstances have stimulated me to renewed exertions, and more laborious efforts, far exceeding in their magnitude and extent those on which the original volume was founded.

I would now gratefully recognise the kindness of the following distinguished individuals, who have liberally conceded to me the privilege of a free and unrestricted use of their works and illustrations: Sir Robert K. Porter, Dr. Walsh, Earl Mountnorris, Mr. Macfarlane, and Mr. Buckingham. I cordially acknowledge the valuable communications of the Honourable Captain Irby, and Mr. Wilkinson; and to the former, moreover, my thanks are due for a handsome copy of his truly valuable, though unpublished, volume. I am also much indebted to J. Y. Ackerman, esq., F.S.A., for his friendly aid and courtesy, in presenting me with a coin of Epidaurus, of which I have given a

figure, as well as that of a drawing of a genuine Hebrew shekel.

It will be seen, that in the following pages I have attacked the individual *faith* of none; that is to say, I have left intact the peculiar opinions and doctrines of the various professing sects of the christian church. I have taken a broad basis, and assumed a 'vantage ground' common to all who 'profess the name of Christ,' whether catholic or protestant—churchman or dissenter—episcopalian or presbyterian—'I judge no man;' 'let every one be fully persuaded in his own mind.' I cannot, however, regard what is called "Unitarianism" in any other light than "a new version" of christianity, and an *apology* for 'the faith once delivered to the saints.' I would not be deemed too severe or harsh in my humble judgment, while I say that if the *variæ lectiones* of 'unitarianism' be correct, the Book of Revelation is an enigma I cannot solve; and it appears to me of comparatively minor importance on such a supposition, whether Revelation be true or not. It seems, to my simple understanding, therefore, a question of paramount and vital interest, to bring the evidence of existing monuments, &c., to bear on this individual question among others. I have said that I am anxious not to disturb the *faith* of any, and

'unitarians' have affirmed that, 'as a body, they have no creed,' or belief; which is synonymous with FAITH, —'the evidence of things not seen;' so that I cannot assail that which they have not preferred any claim to: indeed, I must confess that, so far, there is a shew of consistency in the circumstance, that under the guise of 'unitarianism;' *arianism,* and *socinianism,* and similar incongruities, meet together. I have simply contended for what I conscientiously believe to be the TRUTH, and the solemnities of revelation. The portraiture of 'unitarianism,' has been drawn by its advocates themselves; I have only endeavoured on my part, to give 'a reason for the hope' that is in those, who hold opinions so opposed in their every feature, that there can be no possible compromise.

I do not say that 'unitarianism' is a *caricature* of christianity, but from the diversified and ever-changing sentiments and opinions prevalent among its votaries, it seems to have 'neither part nor lot' in the "immutability of truth." The dreams of the mystic sect of the *Neologists* of Germany, a worse than infidel tribe, cannot stand before this 'cloud of witnesses,' and I cannot but conclude that infidelity every where is 'left without excuse.'

In the present work I have cast aside the veil of the *incognito,* and attached my name.

CHAPTER I.

GENERAL REMARKS ON ATHEISM.

THOUGH the present work proceeds on the assumption that the being of GOD is admitted, a few general preliminary remarks on *Atheism* may be expected, in the way of introduction to the question of Revelation. I am firmly persuaded, however, that, but for the mystics of metaphysics, atheism would have never had an existence. It is the '*fool*' who has said in his *heart* "there is no GOD." When men, *metaphysically* have denied their own existence, confounded right and wrong, good and evil, repudiated an external existence in a material world, referred the things of time and space to the vision of a dream, and propounded the dogma that there is no certainty in any thing; it is by no means surprising that in its bewildered eccentricities, it should wander to this extreme point in its hyperbola.

The most prominent, and the most important of all Truths, is the existence of a supreme self-existent and intelligent Creator—a being infinitely exalted above the comprehension of any of the works of his hands. Encircled by 'light inaccessible,' and the splendours of eternity; shrouded by the glories of immortality;

seated on the throne of immensity, and grasping the sceptre of infinite majesty; the vision of finite humanity cannot be reasonably expected to be able to penetrate the mysterious veil which intercepts that ineffable and glorious Being we call GOD—'blessed for ever.' It is quite true that—in the language of the Patriarch of Uz—this Almighty Being 'keeps back the face of his throne, and spreadeth a cloud upon it': and yet the Atheist is a moral monster, and a many-headed hydra, that lays waste the beautiful province of the mind. He is a double personification of insanity and ignorance; for atheism is 'madness without method.'

It is reasonable to believe, that as the author of our life has interwoven with the tissue of our being the consciousness of our personal identity, perpetuated and established at every successive stage of our existence, so it is equally reasonable to conclude that he would put an impress on the mind of his creature, or impose a consciousness that he derived his being from a source infinitely exalted above his loftiest comprehension; and that source must have been Almighty intelligence. Accordingly, we find that this seal has been universally impressed; and such a recognition is found in the united testimony of 'every kindred and tongue;' it obtained in all past ages, and now prevails among all the nations of the earth.

Does the individual who has arrogated the unenviable character of Atheist, echoing the language of his prototype, Hume, demand the test of EXPERIENCE? We rejoin that the experience of ages has proved that

order and harmony are the sequence of wise and beneficent laws; and by the same test, applied to the physics of the material world, in the synchronism of *their* order and harmony, we, on the soundest principles of induction, infer a *lawgiver,* who is GOD over all.

The evidence of DESIGN demonstrates the existence of GOD. It is absurd to say that to assume this, is the *petitio principii* of dialectics; and the *figurant* in this question denies that there is any such evidence. It must be remembered that an *axiom,* or self-evident proposition, requires no demonstration, neither indeed can receive it; and such an attempt would be a *reductio ad absurdum,* as it is called in mathematics, very much in the character of the sceptic's solution of the problem of his own existence—*sentio ergo sum.* What is design? is therefore the simple question at issue, and that being accurately defined, the sophism falls to the ground.

I see before me a finished specimen of the most beautiful mechanism, the various parts dovetailing into and dependant upon each other. I perceive, moreover, concentric wheels and movements innumerable, and circular and *eccentric* motions combined with cycloidal vibrations. I may be lost in contemplating the mystic machine, and many of its movements I may not understand; but I observe their reciprocal relations, and mutual dependencies, and I, moreover, perceive that their combined powers emerge in the order and harmony which belong to the laws of chronometry. I hence deduce design, and I as reasonably infer a designer, as I divine an antecedent cause from an

effect. Design, therefore, is the adaptation of means to an end; the aptitude and collocation of parts to produce a specific and determinate result; and the more refined the well adjusted movements, and exquisite their combinations, the higher is my admiration of the artist that constructed, and the skill that contrived them.

It is immaterial to the present argument, whether I have ever seen or may ever see the artist; I infer his existence from his work, and I admire and venerate what his intelligence has devised, and his hands have executed. It is mere folly to chatter about *chance*, such a word belongs to babyhood, and it is only a wonder how the term, which has no meaning, should ever have become incorporated into any language.

It is quite easy to prove the atheist a *fool*, and compel him to convict himself, for it would be in vain to assure him that the specimen of skill and contrivance which I have just referred to, came by 'chance,' or sprung spontaneously from the ground. He would laugh to scorn such an assurance, and consider the individual who would thus endeavour to impose on his senses, as *inops rationis*, or just escaped from bedlam. So selfcontradictory, inconsistent, and ignorant, is that impersonation of a 'fool,' which we call athiest.

What a miracle of creation is man!—truly 'fearfully and wonderfully made!'—a monument reared by infinite wisdom,—'a prodigy of parts.' Could the unrivalled mechanism of man be unveiled, or its thousand movements be seen through a transparent medium, what a

scene for contemplation, wonder, and astonishment! and what a medium for adoration of 'the ancient of days,' who made and adjusted the mechanism, and put all its parts and powers in motion!

What a vision would it be to see the ganglia shooting their electric influences along the lines of the nerves—the pneumatic machinery of the lungs discharging the envenomed air, and receiving in exchange a fresh supply of a pure medium. The pause and interval in respiration, to divide the gases agreeable to their relative specific gravities. The hydraulic engine of the heart propelling the vital fluid of the blood, its contractions and dilatations, the flapping of the mitral, semilunar and tricuspid valves, acting like the valves of the steam engine; the vibrations of the muscles, the pulling of the cordage of the tendons; the synovial, or lubricating secretions of the joints, and their balls, and their sockets; the chronometry of the pulse, and the calorimeter which measures out heat to the system, and apportions its quantity according to circumstances,—a principle of compensation to equalize the temperature, and preserve an equilibrium under all changes and every variability. The absorbing vessels sucking up the several assimilated materials with a skilful selection, and with rare discrimination appropriating all; the functions of the skin cooling the surface when required, and the orifices acting as the waste pipes also of the system. The optical wonders of that perfect achromatic instrument, the eye; its window, and its curious curtain, and its lens, and the media in contact with it; its reticular canvass in the back-

ground of a camera-obscura, with all its microscopic and telescopic furniture. The accoustic paraphernalia of the ear with its hammer, its stirrup, and its drum, and its chambers and beautifully convoluted recesses. The movements of the brain and its membranes—the secreting and assimilating organs engaged in recruiting the waste and rearing the goodly structure; the sensitive, irritable, and jealous epiglottis, guarding, like a faithful sentinel, the viaduct of the trachea; the refined sensibility of the papillæ and fibrillæ of the tongue, and the delicate functions of the sneiderian membrane. These and myriads more of secreting and assimilating organs, with the secretions of the kidneys, mammæ, gall bladder, salivary glands, pancreas, conglobated glands and lacteals, may well demand our wonder and admiration. What a miracle of skill and complication, and yet how calm and unobtrusive their harmony! all that is beautiful in design and wonderful in the reciprocal adaptation of parts, with their mutual aptitudes, are here concentrated in one luminous focus of almighty wisdom!

Having referred to the machinery of man, we need not advert to the mechanism of lower creatures; but if we did so, 'clothed and in our right mind,' we should certainly 'find,' with the discoverer of the circulation of the blood, 'equally a GOD in the humbler as in the higher works of creation.' Still less then need we glance at the structure of vegetation; the plant teems with proofs of palpable and curious design; the cells, pipes and filters, the absorbing and secerning vessels; the *diastase* transforming fecula into

sugar; the rise of the crude sap and its transfer to the alembics of the leaves, where it is changed into *cambium;* the subsequent formation of alburnum and liber; the functions of the flower; the sealing up in the seed, of the embryo, impressed with the similitude of the plant which gave it birth. Could all this marvellous mechanism be unveiled to vision, atheism itself, with all its stoic effrontery, would be abashed and blush.

If to these we could further view the metaphysics of immaterial mind roused from its repose; the judgment, the fancy, or imagination, and its excursive flights, the wit, the memory, with the affections of hope and fear, benevolence, veneration, and all the other faculties of the soul engaged in one mental conflict! there would then be no atheism, our souls would be surprised, and we would fall down; and worship and adore that ineffable and glorious being whose name is "Wonderful."

It has struck my mind with peculiar force, that in the physical structure and phenomena of MAN, are found the combination and concentration of *all* the principles of the various sciences which have entered into the researches of the human intellect—mechanics and dynamics, aerostatics and pneumatics, hydrostatics, hydrodyamics and hydraulics, optics and electricity, with all the refinements of chemical philosophy. It is superfluous then to appeal more fully to the mechanism incessantly at work in every plant, a mere subordinate link in the chain; but even here, as in the links that precede, are proofs of design innumerable. Still less, therefore, is it necessary to advert to the chronometry

of the heavens or the isochronism of the stars. The existence of a supreme and intelligent Creator, is as reasonably and philosophically inferred, as is the existence of our own mind from its purposes and acts.

Nothing but the scripture account of man's creation can be legitimately entertained by any reasoning or reflecting mind. It may be truly said that nature falsifies herself if there be not a creator and superintending providence. The chronometry of the heavens has been the same in all ages; and these heavens reflect that invariability, and maintain those laws which originally emanated from an immutable creator; we cite them in particular, because their phenomena have been observed and recorded from immemorial ages. We have the same attestation in the records of geology, in the structure of the ichthyosaurus, plesiosaurus, megatherium, and others, since the same beautiful and beneficent adaptation is sufficiently manifest. Infinitely varied were the circumstances and conditions of creation, and as infinitely diversified were the adaptations of the hosts of living being to them; the same laws, and the same lawgiver, are manifest in all successions of past ages, so true it is that GOD has at no period 'left himself without a witness.'

In the great question of the formation of man, one of two positions must be allowed; either of them would prove an absurdity, if the Mosaic account of man's creation be rejected. Let us take the case of a babe: we know that a new-born infant is the most helpless being conceivable; a peculiar adaptation of food is required to nourish its tender and feeble frame, provi-

dentially supplied by its mother; its progress to maturity is defined by the same laws and the same sequence of order that have ever existed since the formation of man, by a superior power to any that the laws of nature have the capability to effect. Without a mother, according to physical reasoning, a child could never have existed. One state must have necessarily preceded the other. In the other position of the case, let us suppose that the first of our race was at once mature in a physical sense, and a palpable contradiction confronts us, with no other power than physical chance to aid our conclusions. Reasoning from natural evidence, we should say the man has been a child, and the woman has had a mother. To give either of them, abstractedly, a precedence, involves a philosophical contradiction, but when we admit the mosaic account, all is harmony and compatibility. Which of these two positions is most consonant to sound reason and inductive truth?—the creation of man, in all the manliness of his stature, at a specific period by a supreme intelligence, or, on the other hand, to admit his eternal succession accredited at no period? The former harmonizes with scripture history and inductive truth, while the other is negatived by geological evidence.

In beneficent condescension to our feeble intellect and limited reason, the SUPREME BEING has, in the Revelation he has sent us from heaven, used no unintelligible symbols. Deity speaks to us in our own tongue, and not in the blaze of Sinai, or the flash that startled and terrified the monarch of Babylon. It applies to all the nations of the world alike; and as

on the day of Pentecost; all hear of the 'things that belong to their peace,' in 'the tongue wherein they were born.'

Let those who *affect* to believe in the existence of a Supreme Creator, and yet reject Revelation, remember that they are much nearer the precipice and gulph of atheism than they are aware, since it is only the same principle extended and eliminated.

It is not only irrational but most ungrateful to repudiate CHRISTIANITY, the fountain from whence have flowed all those multiplied blessings which have so far exalted us above idolatry and its degradation, and raised us in the scale of civilization. Our possessions of happiness are secured to us by the charter of christianity; our myrtle and our olive, our vine and our fig tree have been planted, and are watered by her; 'she has been our nurse, and we have been dandled on her knee;' and should 'a cloud come between,' there is still a rainbow there. In the deepest scenes of distress and suffering, there is often seen in the christian's mien a spectacle that touches more than eloquence; like beauty in tears, or the tattered banner,

"Tanto che lasciate, tanto e piu bella."

Reason and reflection cannot doubt that a messenger has indeed come down from above, and brought credentials from heaven, proclaiming salvation in the name of JESUS CHRIST; for how can we otherwise account for that luminous line which runs to and fro in the earth, forming with the dark shade of the picture, the chiaro-scuro of humanity.

CHAPTER II.

MEMORIALS OF EVIDENCE IN LIVING MONUMENTS—PERMANENCE OF NATURAL PHENOMENA.

THERE are numerous living evidences to the truth of divine revelation of a very peculiar and remarkable description. I shall cite some of them in attestation, and they are as palpable in their proof as any physical fact in existence, and as clear and conclusive as any demonstration in Euclid.

I.—THE JEWS.

The Jew is still 'a proverb and a byword.' He is among the outcasts and the dispersed of Israel, mingling yet apart, and under all circumstances and conditions; preserving an identity as distinct and peculiar, and characteristics as tangible and real, as before his glory was overshadowed and eclipsed. The Jews are indeed a 'peculiar people,' and still form a remarkable episode in the history of nations, and the annals of the world.

The Jew, like "an ill used ghost," stalks solitary among the nations; a phantom, a phenomenon; distinct, yet mingling; unchangeable and unchanged. His financial character is written on his brow in these memorable words—"Thou shalt lend and not borrow." He wanders through changes, while he remains the same. Without a king, and without a kingdom; a vagabond cosmopolite, nor charter, nor institution has he, save one solitary book; his code civil and sacred. This volume is the record of an ancestry anterior to all the traditions of the nations among whom he mingles; the register of happier days in time elapsed; the deed of his disgrace, and credentials of his folly and his crime. Before him, and around him, the land is *Edom,* and the people are *Egyptians.* His hopes incessantly rest on his 'father land,' and his beloved Jerusalem is the city for which he sighs. Here the tribes, ever and anon assembled in holy convocation, and here was the beautiful temple, the crest of Moriah, where the kings of Judah, and 'thousands of Israel,' were wont to assemble; where the morning and evening sacrifice arose, perfumed with 'balm, frankincense, and myrrh.' Some dread malediction, surely, seems to pursue them;—

> "Tribes! of the wandering foot and weary breast,
> When will ye flee away, and be at rest?"

Jerusalem is laid desolate; the 'holy and beautiful house' where their fathers worshipped, is burnt up with fire, and all her 'pleasant places' laid waste. The 'spoiler' has entered the sepulchres of her kings,

and the enemy laid his hand on all her 'pleasant things;' the 'daily sacrifice' is taken away, and altar and priest are gone. The tribes of Judah and of Levi are mingled with the rest; the sceptre is departed from the former, and the priesthood of the latter extinguished. Still, however, Jerusalem, even in her desolation, is the fondling of their heavy hearts; and when they pray, the 'holy city' is the pole star of their devotions. Their last wish is to repose in the valley of Jehosophat; and, like good old Barzillai of Rogelim, to mingle their ashes with those of their fathers, at the close of their earthly pilgrimage.

The tribes are indeed mingled, and their lineage lost amidst the obscurities of that darkness which has overshadowed and overwhelmed them; but the Jew is still distinct, and stands out in bold and prominent relief on the living canvass of a world's history, in form and feature as palpable as when the Hebrew prophet led them through the wilderness, and Aaron ministered in "the most holy place." The Jews, as Davidson has well remarked, are "present in all countries, with a home in none; intermixed, and yet separated, and neither amalgamated nor lost."

The preservation of the Jews; a solitary, simple monument on the surface of the globe, when kingdoms have risen, and in succession fallen, or become extinguished; when entire nations have been swept away as by the 'besom of destruction,' forms one of the most remarkable pages in the history of miracles, and constitutes a living evidence to the truth of revelation, such as no sophistry may contravene.

II.—THE SAMARITANS.

The Samaritans still exist, and maintain toward the Jews as rooted an hostility as during the Redeemer's personal ministry on earth. In the district of the ancient Samaria, afterwards the 'sebaste' of the Herods, and at the foot of Gerizim, the Samaritans still worship 'the GOD of their fathers,' Abraham, Isaac, and Jacob; acknowledging no sacred book, but the Pentateuch. This is a sufficient proof of their origin, and their separation from the tribes, on their return from Babylon, at the building of the 'second temple,' when they could not prove their lineage, nor shew their 'father's house.'

About one hundred Samaritans now live at Nablous; the 'Shechem' of the Old, and the 'Sychar' of the New Testament. The site of this town is at the foot, or on lowest slope of Gerizim; a beautiful spot, embosomed in figs, mulberries, and olives. At stated periods, the Samaritans ascend the slopes, and worship on the summit of Gerizim, where there still remain some ruins; those of an ancient temple, originally, it has been stated, reared on the stones which Joshua pitched on the plains of Gilgal, after the passage of the Jordan. The Samaritans still look for and expect a Messiah to come, as foretold by the dying patriarch, and recorded in the Pentateuch—"The sceptre shall not depart from Judah, nor a lawgiver, till Shiloh come"—an expectation expressed by the woman of Samaria, at 'Jacob's well,' to the Messiah, in person.

The valley of Shechem, which separates Ebal the barren, from Gerizim, the 'mount of blessing,' is described as romantic and beautiful, blooming with vegetation, and luxuriant in groves; and watered and fertilized by numerous rills. Here was 'the parcel of ground' which Jacob gave to Joseph; and here, too, was the memorable well of Sychar, connected with one of the most interesting incidents in holy writ. It was on these plains that the sons of Jacob sold their brother to the company of Ishmaelites, coming from Gilead to Egypt.

III.—THE ARABS.

These sons of ISHMAEL boast of their descent from their progenitor, and glory in their lineage. Ishmael dwelt in the wilderness of Paran; and the Arabs still dwell there—a wild and wandering race. These nomadic tribes fulfil to the letter, the message of 'the angel of the LORD' to Hagar,—"He will be a wild man;—his hand will be against every man and every man's hand against him.' The predatory Arabs associate in clans or tribes, and, as had been foretold, dwell 'in the presence of their brethren!' and still scrupulously practice the painful rite of circumcision, as enjoined on the Patriarch. Gibbon says the Arabs are 'a people whom it is dangerous to provoke, and fruitless to attack;' 'the arms of Sesostris and Cyrus, of Pompey and Trajan could never achieve the conquest of Arabia.' Free and unfettered, like their

type, the Arabian steed, on his native plains; this remarkable race are a terror to all around them. Cambyses did not venture to attack Egypt without their permission: and Alexander and Antigonus could not subdue them. Persians and Egyptians, Saracens and Macedonians have attempted their subjugation, and have as often signally failed. Five times have the victorious legions of Rome been arrayed against them, and five times been compelled to retreat. These sons of Ishmael are as fierce as they are free; they equally defied the Roman eagle and the Turkish crescent. Contemplate the outcast wanderer, Hagar, in the wilderness of Beersheba, and the lad Ishmael pining under the shrubs of the desert, and ready to perish. The water in the bottle was now spent, and all hope of relief cut off on every hand. Who could, in these forlorn circumstances, have supposed that the divine prediction would ever be accomplished, and that a 'NATION' should arise from the 'son of the bondwoman?'

IV.—THE GIPSIES.

Those outcasts of society, the Gipsies, claim attention, and may be cited among the living evidences to which we now appeal. Their original descent can be traced, with a precision which falls but little short of demonstration, if indeed it does not fulfil all its requirements. They are a people 'scattered and peeled,' and 'wander to and fro in the earth.' GOD said by

his prophet:—'I will scatter the Egyptians among the nations, and disperse them through the countries.'[a] This vagabond race are found in all regions of the globe, houseless wanderers, they have no home; mingling with the people of every country, they yet remain distinct and separate. Their *patois* is a peculiar dialect, and their contour and lineaments are sufficiently characterized. They have no records of their origin; and the past period in their history is as desolate as the economy of the future, both equally unknown and sealed. Though often persecuted, they still maintain an independent existence. The contour of their face is Egyptian, and the tint of their complexion assigns them an Asiatic extraction. Their dialect, moreover, is replete with words evidently *Hindustanee*, as I am informed by a friend long in the east, and who has assured himself of the fact.

I may further observe, in reference to the Egyptian origin of the Gipsies, that among the paintings in the sepulchres at Beni-Hassan, in Upper Egypt, the *bellows* pourtrayed are worked by men alternately treading on inflated skins, with pipes leading to the fire; the faithful portrait of what I myself once witnessed in an encampment of Gipsies, under the walls of Leghorn; and such are the Hindoo bellows of the present day. Connected with the fate of the Egyptians, as prophetically announced, is the circumstance, that 'the idols of Egypt shall be moved;' and though the Gipsies may conform to Mahomedan or Christian

[a] Ez. cxxix. v. 32.

usages, according to the people among whom they dwell, no trace of any thing approaching to idolatry has ever been discovered among them.

It is supposed that Europe contains about 700,000 Gipsies; and more than 60,000 of this number have been assigned to Spain. According to Major Keppel, they abound in every part of Turkey; and he mentions an encampment of gipsies which he once witnessed at Shumla, where the number assembled together, amounted to 'some thousands.' According to authorities worthy of credit; having refused, in the year 1517, to submit to the Turkish dominion, under Sultan Selim, the conqueror of Egypt, they revolted under Ginganeus, their leader, and being surrounded in their revolt, were banished from Egypt. They united into several parties, and were dispersed over the earth. Their resemblance to the Aborigines of Egypt is by no means fanciful; and this combined with the collateral circumstances referred to, validate the position I have assumed.

V.—THE GNOSTICS.

Among the curious discoveries of modern times, not the least remarkable is that of a remnant of the ancient Gnostics, who seem to acknowledge only 'the baptism of John,' and recognise Jesus Christ as inferior in dignity. This very singular sect is located in the vicinity of Bassora; their sacred book is called 'Codex Nazaræus' or 'Codex Adami:' they have existed from

the earliest times, and no doubt can be reasonably entertained that they originally sprung from the first followers of 'John the Baptist,' whose character and mission they hold in special veneration. There is much that is obscure and mystical in the 'Codex Nazaræus,' and common to other Gnostic sects, such as the *œons* or emanations from the Deity. The remarkable sect I now refer to, call themselves emphatically *Mende Jahia,* 'the disciples of John,' whom they designate by the epithet THE LIGHT, and honor the 'light,' holding in subordination 'the Son of the Blessed.' This discovery is also important in that it singularly elucidates several emphatic remarks of the evangelist John, otherwise obscure. The first chapter of his 'gospel' combats the then prevalent opinions of the disciples of John the Baptist. The evangelist expressly says of JESUS CHRIST, 'in him was life; and the life was the *light* of men;' life and light being thus identified. And in reference to the Baptist, it is said 'the same came to bear witness of the *light;*' and *again* it is reiterated 'he was not that *light,* but was sent to bear witness of that *light.*' The great precursor of 'the true *light,*' himself expressly repudiated the character which his disciples claimed for him, and pointing to 'the Lamb of GOD;' added, 'this is He, of whom I said, after me cometh a man, which is *preferred* before me, for he was before me.' 'He must increase, but I must *decrease.*' These assurances on the part of the 'Baptist' will account for the visit which the disciples of John afterwards paid to our Saviour, and the pointed questions they put to him.

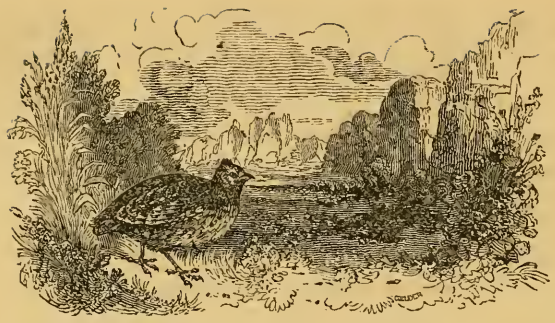
The permanence of oriental customs and habits is a remarkable feature in the extraordinary history of eastern climes—even the features of the people remain the same. The mutations which have entirely altered other countries, seem to have spared them; time, as it were, is in these regions, at a stand-still, as if the scenes and events had been hermetically sealed, to remain in perpetuity, to be appealed to, in a distant age of futurity, as a powerful attestation and evidence of the great and sublime truths of the records of revelation, and keep alive the vision of patriarchal and prophetic times.

I shall cite a few miscellaneous evidences of this description to corroborate my remarks. Thus, Mr. Macfarlane, in his description of the present condition of the Seven Churches of Asia, whose several fates are predicted in the apocalypse, mentions that the modern Thyatira is still celebrated for the excellency of its dyes; realizing its ancient character, when Lydia, 'a dealer in purple,' dwelt there, and authenticated by the fragment of stone found among its ancient ruins, with this inscription—'The Dyers.' The late Dr. Edward Daniel Clarke, of Cambridge, remarks, that at Nazareth, he observed the same description of sandal as may be recognized on some antique Greek statues; and Mr. Rich, in the 'mines d' Orient,' has given the figure of a spade copied from a brick obtained by himself among the ruins of Babylon, and identical with that used by the Arabs at the present day. The modern Egyptians stain the nails, and other parts of their hands and feet with the *Henneh*, as in the days

of old, of which we have sufficient evidence in the *mummies*, where the same process has been adopted, and the same materials employed. Vineyards were watered in ancient times by a pole and bucket, the *shadoof* of the present day. 'We recognized,' say Michaud and Poujoulat, 'in the features of the females of Castro, the same features we found on the marbles and the bronzes of ancient Mitylene.'

There is indeed in the costumes and topographical scenes of these wonderful lands, a perpetuity and immutability commensurate and coincident with the awful and everlasting things they are designed to commemorate. Even the destroying Arab, as if spell-bound, dares not obliterate them. Nature has stamped her signet of security on these memorable climes; change rolls not the cycle of her mutations over them; they are sealed memorials spared by all.

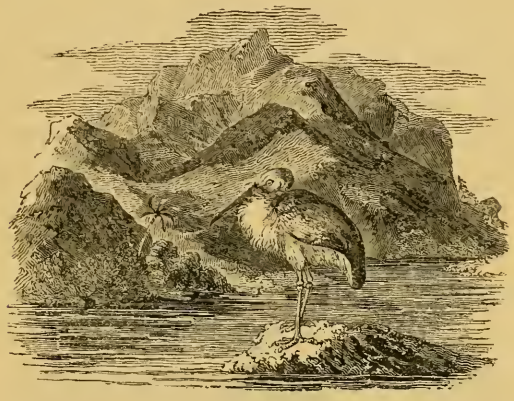
The wells of Elim, protected from the moving sands of the desert, and overshadowed by the corinthian foliage of numerous palms, 'redolent of beauty' and luxuriant in loveliness, yet remain. The waters of Marah are as bitter now as they were before the miracle of healing. Even a trace of the manna falls in the desert, and remains in perpetuity to attest the truth of the sacred narrative; memorial to us, in a distant age, as was the 'omer' of old, which was deposited in the 'golden pot.' Flocks of quails still alight in the desert, we know not whence they come, nor whither they go.



The Quail in the wilderness of Sinai.

The dew still falls on Hermon, as it did in the days of the Royal minstrel. Kishon, 'that ancient river,' supplied by the waters condensed by the cliffs of Carmel, rolls onward, as when 'the stars, in their courses, fought against Sisera.' The cloud, at first 'no bigger than a man's hand' is still seen at intervals emerging from the distant horizon, as when decried by the prophet from that promontory, and it announced the 'coming rain.' The 'excellency' of Carmel, however, is blighted, for it is said 'the top of Carmel shall wither.' Abana and Pharpar still water and fertilize the plain of Damascus, as in the days of the proud and haughty Syrian; and the Jordan still rolls its stream through the plains of Esdraelon. The brook still wanders through the valley of Elah, where the hosts of the Philistines, 'as grasshoppers for multitude,' were once encamped, and drawn up in battle array; that brook remains, whence the shepherd boy took the pebble that proved so fatal to their giant leader. So true is it, that, as Dr. E. D. Clarke has observed, in reference to this and the other scenes of

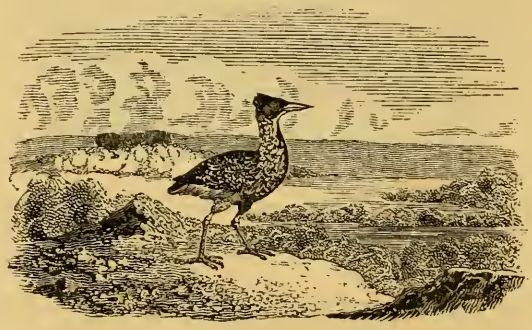
Palestine, 'the BIBLE is the best itinerary of the Holy Land,'—an admission made by every traveller who has visited these scenes,—consecrated by events the most stupendous, and phenomena the most solemn and sublime. The stork 'knows his appointed time,' and still alights by the streams of Jabbok at periodic intervals, as it did 'aforetime;' and when Jacob forded its waters on his return from Padanaram.



The Stork by the river Jabbok, with the hills of Bashan, among the mountains of Gilead.

Entrenched among the rocky fastnesses of Bashan, dwelt the formidable foe of Israel, and its alpine range formed the boundary line between the children of Ammon and the Amorites. Bashan was not only renowned for its oaks, but its cattle, and the giant strength of its inhabitants. The 'paper reed, by the brooks' is still found there, as in prophetic times; the fig tree still springs up by the way side. Sharon is still celebrated for its roses; and though Heshbon

'languishes,' its wheat is rich in the ear, and luxuriant in the stem. Egypt is still as celebrated for its cucumbers, and melons, and onions, as before the Exode, and the 'lilies of the field' still decorate the plains of Palestine, as they did when the 'Prince of Life' pointed to them, as pledges of his providence. The willow still weeps by the Euphrates as when the captives of Judah suspended their harps among its branches; the pelican still inhabits desert places, and flees to the wilderness of Judea; the bittern is still the image and symbol of desolation, and retreating before the advance of civilization, is found only in desert places, as among the mounds, and by the 'pools' of Babylon, fit emblem of these dread desolations.

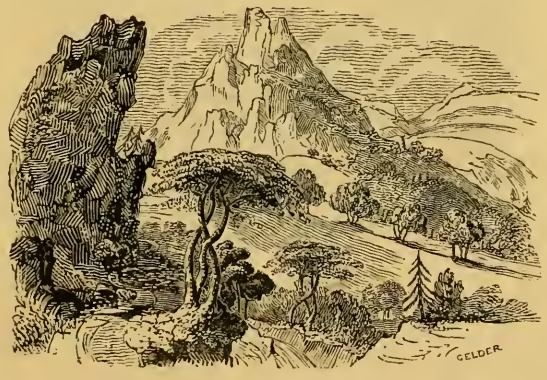


The Bittern on the site of Babylon.

There is in these ruins a thrilling interest, which inspires the mind with a mystic awe. The volume of universal history opens on the banks of the Euphrates and Tigris. These scenes were first illuminated with the rays of civilization, and the lamp of truth gave them light; powerful monarchies have there faded

away like the pageant of a dream. These now desolate regions have suffered an eclipse, and their 'sun hath gone down while yet it was day!' and now the bittern abides where Nebuchadnezzar reigned.

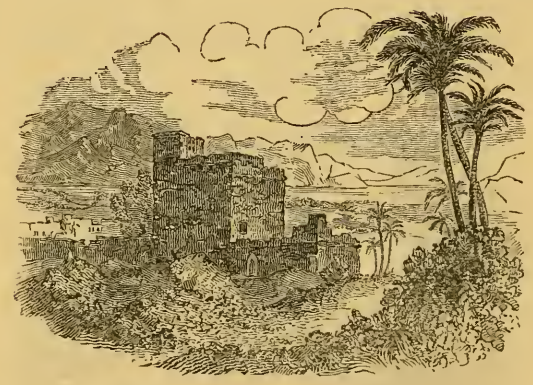
Snows still blanch the heights of Lebanon, as in distant days; but the glory has departed from the forests of Lebanon, since the axe was lifted up against her cedars in the time of Hiram, king of Tyre; they are now 'so few, that a child might write them.' In the time of Solomon, the forest was called 'Domus Saltus Libani.' Its name at the present day is 'Eb Herze.' The ancient cedars are watched and protected by the Maronites. Wolffe, in his 'Missionary Journal,' states, that he counted thirteen large and ancient cedars, besides numerous small ones, in all 387 trees, (1823, 1824,) the largest not above fifteen feet high, so that their grandeur is eclipsed.



The Cedars on the acclivity of Lebanon.

The oaks of Bashan are as celebrated now as they were in the reign of the kings of Judah; and the olives

of Olivet are as fair and beautiful, though their numbers were reduced by the ruthless hand of Titus Vespasian, as when they formed the leafy canopy of a chosen band. Judea is still 'inclyta palmis,' as in the early times of her eventful history; and the fountain of Elisha, and the palm, still point out the site of ancient Jericho—the city of palms. Jericho is situated on the plain of Esdraelon, or Megiddo; on the right is the Dead Sea, concealed by the Promontory of Segor; and the stream of the Jordan is seen in the distance, on the left, between mounds covered with briars and prickly shrubs. In the back ground are a range of mountains, where solitude and silence reign, and disorder triumphs.



Jericho.

Behind Jericho and the Jordan, are the mountains of Moab, a desolate and dreary region, and soaring to an altitude of 2000 feet. From a pinnacle of this lofty range, the 'Pisgah' of 'mount Nebo,' among 'the mountains of Abarim,' 'over against Jericho,' Moses,

'the servant of GOD,' was permitted to view 'the length and breadth' of the 'Promised Land.' Jericho —the city of palms, was doomed to desolation, and 'Ichabod' is written on its site—'stat nominis umbra;' but a solitary palm, and the well of Elisha, whose waters were 'healed' by the prophet, remain to indicate the spot where once stood the second city in Judea, the lot of Benjamin, and whose walls were encompassed by the victorious hosts of Israel, under Joshua their leader, after he had crossed the Jordan, and pitched the stones brought from thence on the plains of Gilgal, as his memorial. In the vicinity of Jericho, Hasselquist mentions, that the 'Christ thorn,' (zizyphus paliurus?) and the Sycamine (Ficus sycomorus,) abound; the *asclypias gigantea* is also met with, and near the fountain of Elisha were found the willow, honeysuckle, and fig, but the celebrated balsam trees have entirely disappeared. 'Sicut Plantatio rosæ in Jericho,' is now found only on the historic page; 'Achor' has no stream to refresh; 'Assam-thamar' bewails the forests of palms; a powerful hand has plucked up by the roots, her beautiful vines!

"Extraordinary appearances," says an eloquent writer, in describing Palestine, "everywhere proclaim a land teeming with miracles; the burning sun, the towering eagle, the barren fig tree; all the poetry, all the pictures of scripture, are here. Every name commemorates a mystery, every grot proclaims the future, every hill re-echoes the accents of a prophet. GOD himself has spoken in these regions: dried up rivers, riven rocks, half-open sepulchres attest the prodigy. The

desert still appears mute with terror, and you would imagine that it had never presumed to interrupt the silence, since it heard the awful voice of the ETERNAL."[a]

[a] Chateaubriand.

CHAPTER III.

EXISTING MONUMENTS IN TOPOGRAPHICAL FEATURES—JUDICIAL MONUMENTS.

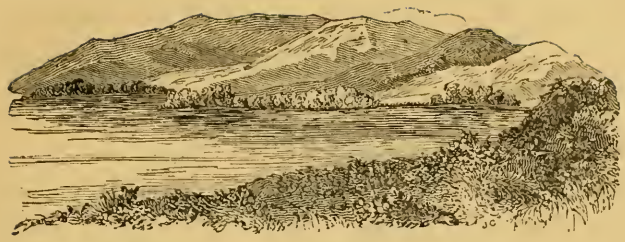
As we have in the preceding chapter noticed the natural phenomena attached to scripture scenes to be without 'variableness'—and that all these things 'continue until now;' so the habits and customs of the people, and the topographical features of these 'climes of the sun' remain the same.

The ox 'treadeth out the corn' as in the most distant period of past ages; shepherds still 'watch their flocks by night,' while 'the sheep know their voice, and follow them;' women still repair with their pitchers to the well, with all the combinations of interest associated with early times; and at Nazareth, Dr. Clarke observed 'two women grinding at the mill,' not much dissimilar to the ancient Scottish *quern;* the stone pillar is still set up. The habits of the Arabs are almost, in some cases, a fac-simile of Patriarchal manners in Patriarchal times, such as the kid or the lamb dressed in haste for the stranger, and the unleavened cakes kneaded and baked on the hearth. Companies of Ishmaelites, with their camels and dromedaries,

still traverse the plains of Idumea and Samaria, and would not scruple to buy another Joseph. 'Along the valley,' says Dr. Clarke, speaking of that of Shechem, 'we beheld a company of Ishmaelites coming from Gilead, as in the days of Reuben and Judah, with their camels, bearing spicery, and balm, and myrrh;' 'upon the hills around, flocks and herds were feeding as of old; nor in the simple garb of the shepherds of Samaria was there any thing to contradict the notions we may entertain of the appearance formerly exhibited of the sons of Jacob.' The road from Jerusalem to Jericho is savage in the extreme—fit scene for the Saviour's parable of the 'Good Samaritan;' and even now, the wayfaring man is, in that wild and hostile pass and ravine; waylaid, plundered and murdered; and here it was that Sir F. Henniker was dangerously wounded, and narrowly escaped with his life.

The 'hills stand about Jerusalem'—'the holy,' though the walls of 'Ariel,' and its towers, have been 'wasted,' and have fallen. Ebal and Gerizim surmount the plains of Samaria; the mountains of Lebanon, Galilee and Gilead, Seir and Sinai, are 'everlasting hills,' and are so graphically pourtrayed in sacred history, that the truth of their lineaments cannot be mistaken.

In reference to our preceding remarks, a selection of some of these scenes may now be made, and may assist the reader, in conjunction with the pictorial representations of their outlines and features, to form a more definite idea of the topography so celebrated in sacred writ.



A distant view of Lebanon.

In the former chapter we gave a view of the celebrated cedars of Lebanon, on the flanks of the chain of Libanus, so now a distant prospect of Lebanon is represented in the wood-cut, as seen from Beirout. Lebanon is the loftiest of the whole Syrian chain of mountains. Libanus and Antilibanus may be regarded as parallel ridges; the altitude, however, neither of the highest summits, nor of their general elevation, has ever been ascertained by barometrical measurement; but calculating from the line of perpetual congelation, as applicable to the latitude of this region, the loftiest parts of Lebanon may perhaps be estimated, by approximation, at from 9,000 to 10,000 feet above the level of the Mediterranean sea. Mount Hermon forms a part of the ridge of Antilibanus, and this range, which lies over against the chain of Lebanon, properly so called, is not so elevated. The ascent of Lebanon is an enterprise of some difficulty, and is only practicable, by reason of the deep snow, at certain seasons of the year. Even the region of the celebrated cedars can scarcely sometimes be approached, as Lamartine found to be the case in the month of April. From the vast altitude of Lebanon,

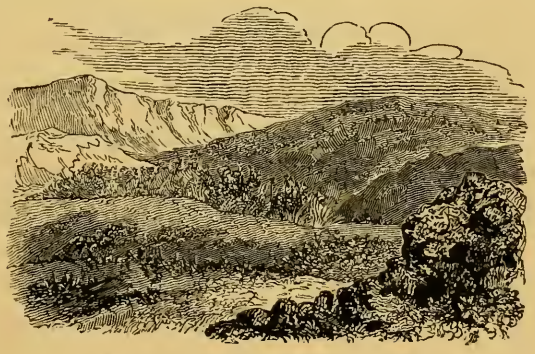
in a Syrian clime, it may be expected that vegetation, in its varied forms and geographical relations, will be met with in the vallies and on the acclivities of this—

'Chief of a hundred hills.'

Accordingly, we find among the vallies of the lower regions, mulberries and vines, and their numerous associates—rich pasturage for herds and flocks, and luxuriant vegetation; every variety of the sublime and beautiful in the picturesque of landscape decoration, varied at every point, are here met with; and the stupendous and terrific, or frightful precipices and walled rocks, threatening in their aspect, and desolating in their fall. From the loftiest summit of Lebanon, the enraptured and enchanted vision surveys a boundless expanse, and the eye 'runs to and fro' from the waters of the 'great sea' which washes the shores of Europe, and a horizon glowing and radiant, to the confines of the Persian Gulph. 'Man seems,' says Volney, 'to command the whole world, while the wandering eye, now surveying the successive chains of mountains, transports the imagination in an instant from Antioch to Jerusalem.' 'He contemplates the valley, obscured by stormy clouds, with a novel delight, and smiles at hearing the thunder, which had so often burst over his head, growling beneath his feet.' On elevations such as these, how diminished become 'the kingdoms of the world, and the glory of them,' and how feeble the strength, and pitiful the passions of humanity—emmets on the plains. On similar elevations, I have felt sentiments such as these, till the soul has breathed a purer atmosphere, and beat a holier pulse, than the circum-

stances of time, about which we are ordinarily so busy as to cease to reflect on our better being, have allowed.

The great point of attraction, however, is the region of the cedars, where 'the feast of cedars' is annually celebrated; venerable patriarchs of a noble line of ancestry! they belong to what may be called the 'blood royal' of vegetation. The number of these veterans is now reduced to seven, but scions of their sires are springing up in multitudes. The mutability of time has visited these cedars with changes, and the glory of Lebanon has fallen. A goodly array they must have been in the time of Hiram, king of Tyre—'Illium fuit.' 'These trees,' says Lamartine, with great truth, 'are the most celebrated national monuments on the globe; religion, poetry, and history, have equally consecrated them; the holy scriptures celebrate them in several places. They form one of the images which the prophets use with especial preference.'



The mountain scenery of Nazareth.

Nazareth, from a Hebrew word signifying a *flower*, is situated among the mountains of 'Galilee of the Gentiles,' on the frontiers of the inheritance of Issachar

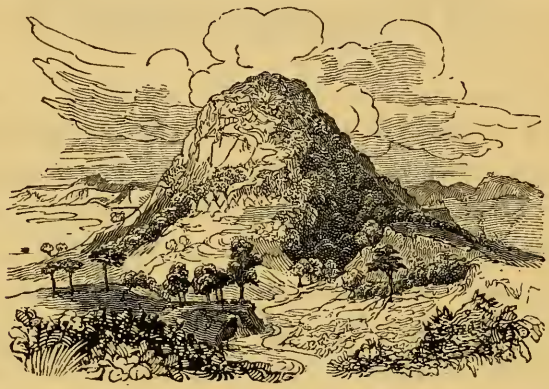
and Zebulon. Among the scenes of its 'hill country,' were passed the early days of the eventful life of the 'Son of Man.' The hills around Nazareth are of an inconsiderable altitude; and form a circumvalation round the hallowed spot. Dr. Richardson says:—'It seems as if fifteen mountains united to form one enclosure for this delightful spot; they rise around it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field, in the midst of barren mountains; it abounds in fig trees, small gardens, and hedges of the prickly pear, and the dense grass forms an abundant pasture.' Still the 'concentus avium' appears to be absent from these sacred scenes.

Among the olive trees near Nazareth, Hasselquist found a Cameleon, and in a vale at some distance, he mentions having noticed a number of mandrakes. The limestone rocks abound in various plants of singular interest; and from their acclivities, the *paronychita argentea* suspends its pensile silvery tassels. What is now called the 'mount of precipitation,' from whence his enemies would have thrown the Saviour, headlong, is about two miles distant from the modern town, and from the steep and rocky nature of the route, is nearly inaccessible. In a peaceful valley near Nazareth, is a crystal well, whither the women of Nazareth repair with their pitchers; and thither would 'the highly favoured among women' often resort with her infant charge. According to Hasselquist, from Acra to Nazareth, are groves of the quercus coccifera, which pierced by a cynips, yields the gall nut. There is also a grove of oaks mingled with beech.

'Cana of Galilee.'

Cana lay contiguous to the plain of Zebulon; its site is on an elevation which overlooks the valley, and is to the N.E. of Nazareth. This interesting spot is memorable for our Saviour's earliest miracle, where 'the conscious water saw its GOD, and blushed.' There is a fountain near the village, it is the only one, and is called 'the Well of Cana;' it is represented in the wood-cut with the adjacent trees. The water of the well is described to be 'as pure as crystal,' and supplied by mountain springs. During the visit of Rae Wilson to Cana, he describes the interesting circumstance, that several women, with their faces veiled, repaired to the well to draw water, and offered him to drink. They carried 'water pots' made of clay, and baked in the sun; and he remarks, that they appeared to be of a size similar to those described by the Evangelist, as containing three firkins a piece. 'It is worthy of note,' says Dr. Clarke, 'that in walking among the ruins of Cana, one sees massive pots of stone answering to the description given by the Evangelist, not

preserved, nor exhibited as relics, but lying about, disregarded by the present inhabitants as antiquities with the original use of which they are altogether unacquainted. From their appearance, and the number of them, it is quite evident that the practice of keeping water in large stone pots, each containing from eighteen to twenty-seven gallons, was once common in the country.'



Mount Tabor, in the Plain of Esdraelon.

This noble mountain, somewhat conical in its form, and supposed to have 'the mountain apart,' or the mount where the scene of the 'transfiguration' took place, rises in majestic grandeur from the vast plain of Esdraelon, called also the valley of Megiddo. It occupies a recess on the east, with 'little Hermon' on the one side, and the hills which intercept Nazareth, on the other. The altitude of mount Tabor is stated to be about 1000 feet above the level of the plain. It is steep and rugged, and the flanks of the mountain are precipitous and inaccessible, except on the north.

Oaks and the terebinthus clothe its sides, and the holly is found in the vallies. Hasselquist found also the carrot, the myrtle, and the ivy; and among its flora, may be named the papaver rheas, rue, sage, and wormwood; the artichoke, onion, oats, (avena montana,) cichorium intybus, and trefoil. The wild boar and the ounce, the blue-eyed gazelle and the hare, tenant its rocky recesses; the 'birds sing among the branches' of its woodland scenery, and partridges abound.

The exceeding beauty of the panoramic landscape, as seen from the summit of Tabor, is one glowing with interest, and fertile in beauty; it is noble and expansive, and the picturesque and majestic scenery over which the eye expatiates, teems with the most sublime and awful associations—around the mountain is the fertile expanse of the luxuriant valley of Esdraelon, where the tribe of Issachar 'rejoiced in their tents,' Here was the scene 'of the mourning of Hadadrimon;' and Esdraelon has been the battle plain of countless legions from every clime, whose banners have been often wet with the dews of Hermon and Tabor; here Barak fought against Sisera, and discomfited his hosts; and here fell the good king Josiah, under the arrows of Pharaoh-Necho. On this memorable plain, Vespasian reviewed his hosts, and here the great Armageddon is to be consummated. In this glorious prospect are included, towards the north, the mountains of Galilee, with the snow-capped Lebanon in the back ground; towards the north-east is the mountain ridge of Antilibanus with Hermon; to

the east, the eye wanders over the country of the Gadarenes, and reposes on the lake of Tiberias, or 'sea of Galilee;' a few leagues to the east is 'little Hermon;' the village of Nain nestles at its foot, and in the same direction is that of Endor; to the south-east, passing the valley of the Jordan, the eye is arrested by the high hills of Bashan, among the mountains of Gilead; on the south, beyond Hermon, are the mountains of Gilboa, where Saul and his sons were slain, while the 'high hills' of Samaria close the prospect—trending to the west; towards the west is the promontory of Carmel; and the Kishon, one of the tributary streams which water the fertile plains of Esdraelon, flows in this direction.

The Jordan.

The sacred stream of the Jordan takes its rise at the foot of 'Dgebail Sherkh,' a precipice forming part of the chain of Antilibanus, and on the sides of which are several niches with Greek inscriptions. After threading the lake Hoole, and 'the sea of Galilee,'

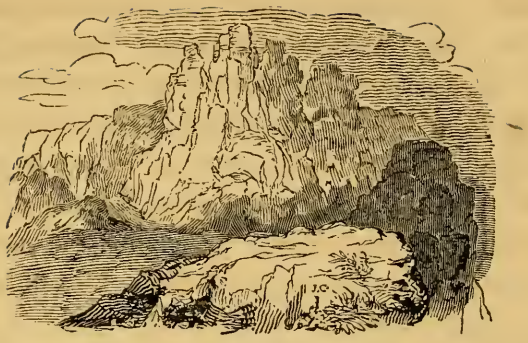
and winding through the great plain of Esdraelon, receiving in its course several tributary streams, among others, the river Jabbok, it discharges its waters into that mysterious lake, the 'Dead Sea.' It is of variable width and depth, and is a rapid river, yet Bruce found 'the paper reed' (papyrus antiquorum) buffeting its waters, and maintaining an erect position in its stream. The part of the Jordan represented in the wood-cut is that where, according to tradition, our Saviour was baptised by John; there is here an islet concealed by trees and reeds, which, impeding the current, and thus causing a reflux, produces a considerable agitation, while it is smooth and tranquil all around. Its healing waters are remarkably pure, and stand in strong and striking contrast with those of the Dead Sea; by a careful analysis, I could only detect the presence of a minute quantity of sulphate of lime and muriate of soda. According to Shaw, the Jordan discharges daily into the Dead Sea, six millions and ninety thousand tons of water; this the lake receives, exclusive of the tributes of the Arnon and seven other streams. On the Jordan, near the Dead Sea, are found in tufts, the 'zaggoum' and other shrubs.

Mr. Stephens describes that portion of the Jordan which is shewn in our engraving as far excelling in beauty of scenery any other part of the river, and he followed its banks from thence in their various windings to the confines of the Dead Sea. 'The bank here,' it is observed, 'is about ten or twelve feet high, a clear level table of land, covered with rich grass,

and large bushes on the edge overhanging the river. Judging by the eye, the river is here about thirty paces broad, and the current is very rapid, so that the pilgrim in bathing is obliged to hold on by the bushes to avoid being carried away. Here it is said, the wild beast still has his haunt, and the traveller, sometimes when the river is rising, may realize the expression, 'He shall come up like a lion from the swellings of Jordan;' opposite, the bank is low, and the bushes grow down to the water's edge. At the embouchure of the Jordan, the river is deep and rapid, and rolls a considerable volume of waters; the current here is strong, and the width from two hundred to three hundred feet. It can be, of course, a matter of mere conjecture as to the termination of the Jordan, prior to the destruction of 'the Cities of the Plain;' but the valley which connects the bed of the Jordan and the basin of the Dead Sea, with the Ælanitic Gulph, seems to render it not improbable, that the Jordan once discharged its waters into the eastern branch of the Red Sea.

Chateaubriand ascertained that the Jordan in several places was fifty feet broad, and six feet deep near the shore. There is some discrepancy among travellers, as to the width and depth of the Jordan, arising it may be in part from the measurement having been made at different points of the river, and at various seasons of the year. 'The Jordan,' according to Hardy, 'though one of the chief rivers in Palestine, is only an inconsiderable stream; about four miles from its mouth, it is not more than twenty yards across, muddy,

and very rapid: the entire length of its course is about 130 miles; it rises about four miles north-east of Barrias, passes through the waters of Merom, and the lake of Tiberias, and discharges itself with great impetuosity into the 'Dead Sea.' The banks are about twelve feet above the water; on the eastern side, there is a lower bank in addition, covered with reeds, and clothed with thickets of willows, the tamarix, and oleander, in which the wild beasts find a shelter in the dry season, but are forced from their retreat at the swelling of the river by the rains.' The allusion to the 'swellings of the Jordan,' in the 'time of harvest,' in the days of Joshua, has reference to a fact which has, by some travellers, been doubted or denied; and yet the appearance of the Jordan, as described by travellers, seems to me to pre-suppose such an event. There is a geological phenomenon, now recognized, which, if admitted here, will remove all difficulty; I allude to the gradual rise of level, or otherwise depression of the plane, as ascertained in some cases; and as it has been, by recent barometrical measurement, determined that the level of the Dead Sea is vastly depressed below that of the Mediterranean—an observation that applies even to Jericho; the sinking of that basin, with the greater deflection of the inclined plane of the bed of the Jordan, would completely change the phenomena of the river.



Sinai, from the Desert.

The mountains of Sinai are distinguished into several distinct summits, and have received the individual names of mounts Sinai, Horeb, Om Shomar, and Serbal; these, the largest and most interesting of the group, rise to an altitude of from 8000 to 9000 feet above the level of the sea: they are granitic. I have a fragment of that curious and beautiful variety called *graphic,* brought from thence by Burchardt; the crystals of the quartz being embedded in the homogeneous feldspar. There can be now no means of distinguishing, with any degree of precision, the individual groups of Horeb and Sinai, among the Sinaitic range, nor is it a matter of moment, since there can be no doubt whatever that the scene of the most stupendous and sublime event in the history of our world, was located in this mountain range. The wood-cut represents the general group of Sinai, as seen on the approach from the desert. According to modern discrimination, the mounts, St. Catherine and Sinai, are the twin summits of Horeb. In the plain of Horeb, and at the foot of these two

mountains, is a cypress; and a tank, which receives the rains. Sir Frederick Henniker remarks, that if he had to represent the end of the world, he would model it from Sinai; 'it would seem,' he remarks, 'as if Arabia Petrea had once been an ocean of lava, and that while its waves were literally running mountains high, it was commanded suddenly to stand still.' Mr. Stephens, too, has graphically described the scene as seen from the majestic summit of Sinai. "Among all the stupendous works of nature, not a place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the giant Etna, and looked over the clouds floating beneath it, upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half-recovered cities at its foot; but they are nothing compared with the terrific solitudes and bleak majesty of Sinai. An observing traveller has well called it 'a perfect sea of desolation.' Not a tree, or shrub, or blade of grass, is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies; while the crumbling masses all around, and the distant view of the Syrian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive.' Laborde observes, 'the eye sought in vain to catch some prominent object among the chaos of rocks which were tumbled around the base, and vanished in the distance, in the form of

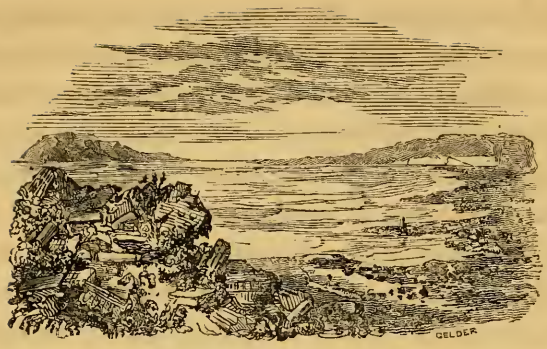
raging waves.' The Red Sea was, however, seen; with the mountains of Africa, the rounded mountain mass of Om Shomar, the pinnacles of Serbal, and the extentensive prolongation of El Tyh. Lord Lindsay thinks it is not improbable, that 'Gebel Mennegia,' which closes the vista of the valley of El Raha, is the 'Mount Sinai' of Scripture; his reasons seem forcible, and the sacred narrative appears to have been his guide—the best testimony in these regions.

It was here, in the land of Midian, that Moses, while tending the flocks of Jethro, his father-in-law, saw the vision of the burning bush, symbol of the Divine Presence. Hither did Chedarlaomer, 'king of Elam,' Tidal, 'king of Nations,' and other associate 'kings,' pursue the Horites—'even to the plain of *Paran*, by the wilderness.' Among the majesty of the solitudes of these awful mountains, were the tables of the law given to Moses, amid 'thunders and lightnings, and a thick cloud'—'the whole mount quaked greatly,' and 'the trumpet sounded long, and waxed louder and louder.' Such were the splendours which once shrouded the solitudes of these august and stupendous scenes. Yet the besotted people soon forgot their allegiance in the temporary absence of their leader. On the plains below they had already formed 'a golden calf,' and made this the image of their idolatry. It is a remarkable fact, which must not be overlooked, that the Druses of mount Lebanon, whose history is lost in the night of ages, WORSHIP THE CALF, and their features have a remarkable resemblance to the Jewish counte-

nance; it seems to be, therefore, highly probable, that they are a fragment of that idolatrous number. The inspired writers, with inimitable grandeur, describe "the presence of the Lord, and the glory of his power," in these words—"GOD came from Teman *(the south)*, and the Holy One from mount PARAN. His glory covered the heavens, and the earth was full of his praise; and his brightness was as the light. 'He had bright beams out of his side,' and there was the hiding of his power. Before him went the pestilence, and diseases went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are from everlasting. I saw the tents of Cushan *(Ethiopia)* 'under' affliction, and the curtains of the land of Midian did tremble. The mountains saw thee, and they trembled, the overflowing of the water passed by; the deep uttered his voice, and lift up his hands on high. The sun and moon stood still in their habitation."[a]

The few physical phenomena I have selected, fully confirm the graphic delineations of the topography described in the sacred writings. I now proceed to what I may call the *judicial monuments;* and the first of these that I shall notice, is that which commemorates the destruction of the 'Cities of the Plain,' on the site of the Dead Sea.

[a] Hab. III., v. 3, &c.



The Dead Sea.

The 'Dead Sea' is a lake of considerable size, of great length, and irregular in form; it is called 'Bahar Loth,' or the *Sea of Lot,* and the Greeks and Latins gave it the name of the Lake Asphaltites. Five of the cities situated in the vale of Siddim, are named in Genesis, and two of these are there specifically mentioned as having been destroyed; namely, Sodom and Gomorrah. Admah and Zeboim doubtless shared the same fate, as they are elsewhere included in sacred history. According to Josephus, the length of the Dead Sea is more than seventy miles long, by nineteen broad; it is a scene to shudder at; there is no visible outlet for its sullen waters, which, with the desolation that surrounds its barren shores, present a prospect which overawes the mind, that shrinks back on itself in the survey of its solitude. How changed since Lot, attracted by the fertility of the soil, which was 'well watered every where!'

"Fu già terra feconda, almo paëse,
Or acque son bituminose e calde,
E steril lago; e, quanto ei torce e gira,
Compressa è l'aria, o grave il puzzo spira."

Fable has invested the Dead Sea with imaginary phenomena, and superstition imputed to it characters which it does not possess, such as the statement that birds flying over it dropped down dead suddenly, and that even suspended on the wing, they were sucked, as by the facination of the snake, into its lethal exhalations. Swallows, however, have been seen to skim the surface of its waters, and they must have been in pursuit of insect prey; flocks of gulls, and other birds, have also passed over it, and the eagle and the vulture visit its shores; still life forsakes its bitter waters, and there seems no evidence to prove that this world of waters has any living tenant. The specific gravity of the water of the Dead Sea is considerable, and its buoyancy great, still its surface is agitated by the breeze and ruffled by the storm. Chateaubriand, however, says of it 'son eau, d'une amertume affreuse, est si pesante, que les vents les plus impetueux à peine la soulever.' Travellers generally unite in describing this 'pit of destruction' as a truly fearful scene. The Dead Sea, 'dark as settled hate,' and dismal as the sepulchre of the dead, attests, in features which all may interpret, the judicial visitation of a righteous God.

The wild Arab dislikes an approach to this scene of solitude, and in his predatory excursions, shuns it as he would the pestilence. Various travellers have recorded their feelings, as impressed by a survey of the dismal lake. Chateaubriand says—'the waters of the lake were motionless, and absolutely dead, along the shore;' and Mr. Stephens, from the summit of a

barren mountain on the borders of the Dead Sea, thus describes its appearance—"From this distance its aspect fully justifies its name. It was calm, motionless, and seemingly dead; there was no wave or ripple on its surface, nor was it hurrying on like other waters to pay its tribute to the ocean; the mountains around it were also dead; no trees or shrubs, not a blade of grass grew on their naked sides; and as in the days of Moses, 'brimstone and salt, it is not sown, nor beareth, nor any grass groweth thereon.'" "Lamartine, somewhat poetically, thus describes the 'Dead Sea'—"This sea is beautiful; it glitters, it pours upon the desert which surmounts it, the reflection of its waters, it attracts the eye, and it rouses the thought; but it is dead: motion and noise are no more. The waves, too heavy for the wind, are still, and no white foam plays on the pebbles of its shores: it is a scene of petrifaction!"

The Bible narrative only specifies five cities in the vale of Siddim; those already named, and Zoar, whither Lot fled, on the approach of the catastrophe. Stephens of Byzantium, however, mentions eight, and Strabo, thirteen towns. It may be added that Hasselquist and Maundrel state, that they discovered shell fish on its shores, and Seetzen found a few shell snails. Chateaubriand heard a noise at midnight, which he ascribed to *fish;* but this is very problematical, certainly nothing of the kind has ever been seen: the chemical constitution of its waters, seems also to impose an interdict, and the noise may more reasonably be ascribed to gaseous exhalations;

for, according to Count Forbin, it sometimes emits vollies of smoke, and fresh crevices are continually opening on its banks. According to Forbin, the Jordan once probably traversed the whole plain, and perhaps fell into the Mediterranean, through the vallies that extend in the direction of Gaza; certain it is, that before the destruction of the Cities of the Plain, the Jordan may have been more ramified, and thus more extensively fertilized the plain. There are several curious questions which arise out of the phenomena connected with the Dead Sea, and our present inquiry: Are there any evidences of the mode by which the ALMIGHTY 'overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground?'

We are informed by the sacred historian, that 'the vale of Siddim was full of slime pits.' By this I understand tar pits, or wells containing asphaltum or bituminous matter, and such certainly the waters of the Dead Sea contain. In a specimen which I analyzed, I find that the water, after long repose, though remaining corked, exhales sulphuretted hydrogen, and becomes somewhat opake or opalescent, resembling that which floats over a specimen of tar in my possession, brought from the tar wells of Zante; while extremely minute particles of bituminous matter are precipitated. Salt, sulphur, and pieces of bitumen, have been found on its shores, and among the surrounding mountains; a kind of 'swinestone' is also found on the borders of the Dead Sea, and is used as an amulet against the plague, and fashioned into toys by the

monks of Jerusalem. Captains Irby and Mangles have, in their truly valuable work, given a view of the south extremity of the Dead Sea—a wild and dangerous region,—together with the 'Back Water.' They state their having collected a quantity of wood, which the sea had thrown up at high water mark, impregnated with salt; they also advert to the saline appearance left by the tide, and specify 'large fragments of clear rock salt.' The hills are described as being composed 'partly of indurated sand, and partly of salt,' and, in many instances, the salt hangs like transparent icicles from the cliffs; there are also numerous strata of considerable thickness, the strata of salt being generally presented in perpendicular lines. Count Forbin also met with pieces of petrified wood and porous stones, apparently 'calcined.' Captain Mangles mentions having met with *sulphur* at the hot springs of the Arnon, and numerous indications of sulphur have been described by Mr. Buckingham. Whatever may have been the means employed by Almighty God for the destruction of 'the Cities of the Plain,' there is an abundant proof of the presence of bitumen or 'slime,' sulphur and salt; every one of which is specifically mentioned in the sacred narrative. Another interesting inquiry is—are there any vestiges of the guilty cities beneath the sullen flood, to be discerned? Both Troilo and D'Arvieux expressly state that they observed fragments of walls, and other ruins, under these waters; others have stated the same thing, and the ancients speak positively on the subject; and albiet the scepticism of Mariti, 'mais, il faut que

l'imagination les ait trompés,' Count Forbin states that he observed portions of walls half concealed beneath the waters of the Dead Sea, under and behind the shapeless ruins represented in the wood-cut, where he met with remains of walls, (those of a tower,) and several columns, said to be 'Gomorrah.' From this spot a general view of the Dead Sea is seen; the lake, in its greatest extent, stretches north and south, and on its western banks were the guilty cities, doomed to destruction for their crimes. Over against these ruins is Mount Nebo, among the hills of Abarim, the northern limits of the territories of Moab, from whence Moses saw the plains of Palestine; and in a valley over against Bethpeor, among these mountains, was he buried.

It is needless to speculate on the probable agency employed in the destruction of these cities—all that we are told is simply that 'fire and brimstone' were included in the means. 'The thing is certain, and the interpretation sure.' The agency of fire in the aspect of the rocks is sufficiently obvious, as well as the presence of sulphur. Besides the sulphate of lime, and the muriates of lime, magnesia and soda, determined by the analysis of the chemist, I detected in the specimen of the waters of the lake already referred to, iodine, bromine, silica, selenium, ammonia and boracic acid. Several of these are known to be volcanic products, yet the form of the lake, as described by travellers, certainly bears no resemblance to a volcanic basin, and I have been in both active and extinct

volcanic craters, so that the penal visitation seems to have been more analogous to the fate of Euphemia, in Calabria, a city which was swallowed up, and its place usurped by the waters of a stagnant lake—a catastrophe witnessed and described by Kircher. This, however, is only a very partial type of the scene and the solitude of the Dead Sea—for 'the smoke of the country went up as the smoke of a furnace.' The most remarkable fact connected with this mysterious lake, is the depression of the level of its waters, which Mr. Russegger has calculated at 1400 feet *below* that of the Mediterranean. It is, therefore, truly a 'great gulph.' As for the 'apples of Sodom,' Hasselquist has assigned them to the *solanum melongena,* a species of nightshade, the fruit of which, when pierced by a *cynips,* would reduce its interior to 'bitter ashes,' while its exterior beauty might remain unimpaired. Chateaubriand singles out a shrub of a thorny appearance, which bears a fruit resembling the Egyptian lemon in colour and size, it yields a dark seed, and its taste is bitter; I am inclined, however, to give a preference to the opinion of Hasselquist.

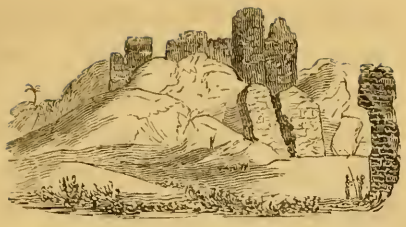
I shall now only take a very summary view of some of the scenes and monuments that remain as evidences of the denunciations of PROPHECY; and there is a particularity and minuteness in the sketch and colouring of prophetic detail, such as the very peculiar and extraordinary circumstances under which the events should happen, the means that should be employed, and the singularity of the phenomena that should

supervene, that nothing but the omniscience who 'saw the end from the beginning,' could have announced the character and condition of their doom.

And here we may well pause 'in the outset,' at Jerusalem, and ask, 'Is this the city that men call the perfection of beauty, the joy of the whole earth?' Ivy creeps over its mouldering walls, the olive surmounts its terraces and ruins, and the neglected palm yields its fruit to the birds of the air. We may then exclaim, "Who can heal thee!" 'Amid the still solemnities of the night,' says Forbin, 'we may listen to the sorrowful hymns of the daughters of Jerusalem.' The description of the present aspect of Jerusalem by Poujoulat, is remarkably graphic, and seems to be one *ad vivum*. "Jerusalem offers no illusions; it is fair to behold, neither from far nor near; take away a few monuments and a few towers, and the prospect before you is the dullest that can be imagined. It is a vast heap of stone houses, each of whose terraced roofs is surmounted with a small dome: the dark grey colour of these monotonous groups—their mournful character—the rock and desert soil surrounding these walls, which seem only to enclose tombs—the solitary sky above your head, whose wide expanse no bird traverses—combine to form a spectacle uniting in itself all that melancholy can produce of the most sad, all that solitude can produce of the most desolate. If we enter into Jerusalem, what gloom! Narrow and dark streets; huge bazaars, in which you see a sprinkling of Jewish, Greek, and Armenian merchants; miserable

shops for the sale of tobacco, kept by Mussulmans; dilapidated inns, where the Arabian stranger reposes beside his steed; whole districts deserted, houses in ruins, the ground covered with weeds, filth, and rubbish; ivy twining round disjointed fragments, and stunted palm trees growing up through crevices. On traversing the city, you see the white or red cloak of the Mussulman, the dark vest of the Rayah, or the veils of the women, who move with the hurried steps of fugitives. Such is the interior of Jerusalem. There is no joy, no movement, no noise, you would take it for a vast prison, where the days are as silent as the night; or rather an immense monastery, whose inhabitants are constantly engaged in prayer." And amid the desolations which inspired prophecy had foretold, we may inquire for NINEVEH, that 'exceeding great city,' the capital of Assyria, and seated on the banks of the Euphrates. Alas! Nineveh is no more, —'empty and void, and waste,'—"the city, and even the ruins of the city, have long since disappeared,"— such is the testimony of Gibbon. Its very site is the subject of debate, and cannot certainly be known.

What has become of TYRE? 'The joyous city,' and 'the strength of the sea,' and are there now, in this once the capital of the Phœnicians, no merchant princes? TYRE is now a miserable village of poor fishermen. She was to become 'like the top of a rock, and a place for the spreading of nets,' and Bruce says 'it is a rock whereon fishers dry their nets.' 'How is the mighty fallen!'



West View of the 'Kasr' of Babylon.

The above wood-cut represents the west view of the ruins of the "Kasr," or Palace, among the mounds of Babylon, and the *athele* is seen in the distance; it is a solitary lonely tree—perhaps a scion of one of the number that once graced the pensile or hanging gardens of Nebuchadnezzar's palace, which were near the river; it seems to be the *tamarix orientalis.* Near this spot, Mr. Rich found the brick with the figure of the spade already referred to: according to his accurate measurement, the ruins, being square, are 700 yards in length, by a similar extent in breadth.

Major Keppel describes the Kasr, which faces the four cardinal points, as composed of kiln burnt bricks of the finest description, agglutinated with cement, so as not to be separated; the walls are eight feet thick, rent throughout by some convulsive throe. 'The solid appearance,' he says, 'of the original structure, impressed the mind the more strongly with the image of desolation that it now presents.' He describes the *athele,* as it is called by the Arabs, as drooping like the willow; its trunk decayed, but the branches green and healthy: near this tree the mutilated statue of the lion, mentioned in a subsequent part of this work, was

discovered. Respecting the ruins of Babylon, Mr. Buckingham states, that a desert of yellow sands, blown into undulations, surround them, the fosse is filled up, and the walls obliterated. Lions and other wild beasts have been noticed among these awful ruins, and Major Keppel describes the view, as seen from the 'Birs,' as all that is mournful in solitude, and fearful in desolation. 'From the summit,' he observes, 'we had a distinct view of the vast heaps which constitute all that now remains of ancient Babylon; a more complete picture of desolation could not well be imagined.' 'The eye wanders over a barren desert, in which the ruins are nearly the only indication that it ever had been inhabited.' And, where is now that BABYLON, once the wonder of the world? The glory of her greatness is laid in the dust. Every 'jot and tittle' of the predictions concerning the 'lady of kingdoms' have been fulfilled, in all their amazing and circumstantial minutiæ. 'Sudden destruction, like a whirlwind,' came upon Babylon, and has extinguished all but her imperishable *name*. 'The Arabian does not pitch his tent there,'—its ruins are 'heaps,' and 'full of doleful creatures,'—its 'walls are broken down,' and have disappeared,—it is truly 'a possession for the bittern and pools of water,' and the shriek of the bittern, from among the marshes, mingling with the blast that sweeps over the desert, and sighs through its sorrowful tree, seems to chaunt the dirge of Babylon—'FALLEN—FALLEN—FALLEN,' and to mourn the loss and ruin of the 'golden city,' and the doom of 'the beauty of the Chaldee's excellency.' The wreck

of Babylon is no common waste—it is a royal ruin, and an imperial desolation.

Passing over the total overthrow of the Cities of Moab, tenantless and in ruin, we pause at Petra, the Edom of prophecy, and the metropolis of Idumea. Where is now the war horse of Idumea, with a 'neck clothed with thunder?' 'Where are the chariots, and the horsemen?' Where? An echo, reverberating from the mountains of Seir, repeats—'Where? Where?' 'Edom is become a desolation,' and 'a court for owls.' Petra is the land of forgetfulness, and the "Dukes of Edom" are no more. The winding sheet of death covers the capital of Idumea; 'emphatic silence,' touching more than eloquence, reigns throughout this vast necropolis. Petra, the ancient capital of Idumea, hitherto wrapped up in the deep recesses of solitude, remained until lately unknown. Here was the cradle of commerce seventeen centuries ago; the emporium of Northern Arabia, and the entrepôt between Palestine and Syria, and Egypt. It was the birth-place of Balaam, and renowned for oracles and auguries; in it, as a stronghold, were deposited the treasures of the Sultans of Egypt; and the name of *Petra* seemed to have become all but extinct, with the declension of the Roman power in the East. Here is a town embosomed amid a fortress of mountains—utter desolation reigns over wonderful ruins—noble in decay, and sublime in their fall. Mount Hor, with Aaron's tomb, surmounts the City of Desolations; the metropolis of moving sands, and a blighted desert. The entrance is from the east, through a deep gorge, or ravine, called *El syk*,

and the river that supplied Edom flowed through this valley; the wall of rock is from 400 to 700 feet high. The sides of this romantic chasm are clothed with tamarix, wild fig, oleander, and the caper plant, the latter hanging in luxuriant festoons from cracks and crevices; the solitude is only disturbed by the screaming of eagles, hawks, owls, and ravens, which congregate here in vast multitudes. The ruins burst on the eye of the astonished and bewildered traveller in all their awful magnificence; this amphitheatre of mountains is tinged with extraordinary hues, and is at once romantic and picturesque; sepulchres and tombs, sculptures, in all the majesty of art, decorate these 'everlasting hills;' more than two hundred and fifty sepulchres are chiselled in the rock—and this is EDOM, the metropolis of Idumea! The stupendous ruins, the magnificent tombs, the amphitheatre, the columns and capitals, obelisks, friezes—all attest the magnificence which once reigned in this mountain metropolis—a city of desolation, which even the bittern scarce disturbs; 'lines of confusion and stones of emptiness.' The territory of the descendants of Esau is swept as by 'the besom of destruction,' and remains a miracle of evidence as palpable as any monument in the history of time. Its eighteen cities are mouldered into dust, and the dwellers among the rocks, that 'made their nests among the stars' are brought low. 'Thy terribleness hath deceived thee.' Laborde mentions that the view from one of the mountain peaks, which surmounts this city of tombs, disclosed 'a vast frightful desert—a chaotic sea, the

waves of which were petrified,'—before them stood mount Hor, crested by the prophet's tomb. The attention and contemplation seemed to be here divided between the survey of 'nature, who invites attention to her matchless girdle of rocks, wonderous as well for their colours as their forms, and the men who feared not to intermingle the works of their genius with such splendid efforts of creative power.' Captains Irby and Mangles observe that the view from the summit of the edifice on mount Hor is most extensive; —'the chain of the mountains of Idumea on the west shore of the Dead Sea—below them a white sandy plain to the foot of mount Hor, with peaks and ridges of a purple colour, like the sandstone of mount Hor; towards the side of Egypt an expanse lost in the distant perspective.' The crags of mount Hor are described as rugged and fantastic, and sometimes yawning in frightful chasms—and forming an exhibition of 'rock scenery in all its wildest and most extravagant forms and colours.' They state that much juniper grows on the mountain and many flowering plants.

'I would,' says Mr. Stephens, 'that the sceptic could stand as I did among the ruins of this city, among the rocks, and there open the sacred book and read the words of the inspired penmen, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, the cheek pale, his lip quivering, and his heart quaking for fear, as the ruined city cries out to him, in a voice loud and powerful, as that of one risen from the dead; though he would not believe Moses and the prophets, he

believes the handwriting of GOD himself in the desolation and eternal ruin around him. 'Wisdom hath departed from Teman, and understanding from the mount of Esau!' Who hath done these things? Even 'HE who cometh from Edom,'—'travelling in the greatness of his strength!' How terrible is the death of a city!

CHAPTER IV.

THE NECESSITY OF REVELATION — THE CONDITION OF MAN WITHOUT REVELATION, AS EXEMPLIFIED IN THE PAGAN WORLD—WHAT IS EXCELLENT IN OTHER SYSTEMS DERIVED FROM THE SACRED WRITINGS.

Lord Herbert, an infidel, and deistical writer, acknowledges distinctly, that "Christianity is the best of all religions;" and since it is so, 'our enemies being judges,' the next important questions are—Is religion *necessary* to man? and to what *authority* can this 'best of all religions' lay claim? and to what origin can we trace it? Is it human or divine? Whence springs this superiority over all other religions? Its superhuman origin seems clearly and unequivocally established by its essentially distinct and individual character. It has no counterpart or similitude in the 'religions' of the world, and never had the world seen its 'likeness.' As it is insulated and unique, the legitimate inference is, that it could not have originated in the same source from which the other 'religions' emanated, and these have all a family likeness; they are 'of the earth, earthy,' and are without scruple admitted to be *human inventions*. The peculiar religion which we advocate,

must, in its very nature, be divine, or in other words, superhuman, because it condemns them all, and lays the axe at once to these 'devices,' and the 'cunning craftiness' of man.

The character and immutability of truth, whose elements and essentials enter into its constitution, prove clearly that it could not have originated in finite and mutable man, and that nothing less than infinite intelligence could have been its author. 'Truth,' says Epictetus, 'is an immortal and an eternal thing; it bestows a beauty which time will not wither, and a boldness, of which the sentence of a judge cannot deprive us.' This lamp of truth and sunbeam of heaven, has been the same in all ages, and is applicable to all the circumstances and conditions of humanity, under whatever angle, or in whatever phase it may be viewed. It has the image of heaven, and not the lineaments of earth; and 'holding the mirror up to nature,' man may see in it his true character reflected; and as the heart is deceitful, and may deceive, he can here *alone* see a faithful portrait of himself, pourtrayed by the Being that made him, and must have known him.

Christianity may be said to be made 'all things to all men,' for its precepts and its promises apply equally to all; prosperous or adverse, young or old, savage or sage, in sickness and health, joy and sorrow; in short, to every supposeable position and condition of human nature. Every character and every clime may be benefitted and blessed by its heavenly influences; it is the *only* religion that deserves the name, and it keeps pace with the advance of the understanding and pro-

gress of the mind. Like the pillar of fire that went before the camp of Israel, it is always progressive and in advance, and gives light to the world; it is the same now as when it was communicated to a simple people, and a little flock, in the 'Land of Jewry;' and the heavenly doctrines propounded by the Almighty founder of our religion on the plains of Galilee, or the lake of Tiberias, are as 'marvellous in our eyes,' and as mighty in their excellency, as ever. None but the Being who made man, and knew all things, could have provided for his wants, and the contingencies and accidents by which he was surrounded, amid all the revolutions of time. Every other system, being of man's 'device,' has left the 'longings' of the soul unsatisfied, while this has never failed to minister peace, and subdue the mental conflict. The universality of its application, its immutability, and the perpetuity of its adaptation throughout all ages, in the *experience* of eighteen centuries, prove to demonstration, that this revelation must have come from the Being who created man, because nothing short of *omniscience* could have known the requirements, and nothing less than *infinite wisdom* could have devised the remedy, or supplied the means. The human mind says emphatically, "it is not in me." Indeed, it is as reasonable to suppose that man could create himself, as that he could originate the elements of boundless enjoyment, limited by neither time nor space, and which enter into that one word, SALVATION. Seeing that the entire natural bias of the human soul is towards evil, and that continually, the light that falls upon us, 'so soft and wooingly,' must

have come from 'light inaccesible' to the nature of man. This position cannot be shifted; it is the 'vantage-ground' of truth, and an axiom that cannot be controverted. We proceed to shew the state or condition of our race in their mental and moral constitution, before the 'Sun of Righteousness' arose in a benighted world, and we shall soon see that 'the world by wisdom knew not God,' and that 'gross darkness covered the people.' As we are entirely indebted, whether we confess it or not, to religion for our advances in the scale of civilization, as we have breathed, and do breathe, the genial and vital atmosphere of christianity, and are illuminated and guided by its light, we must look into the back-ground of time, 'the postern of time long elapsed,' for a portraiture of heathenism, and murderous idolatry, where the sky lowers, and the storm rages, over the fair province of the mind, and the contrast in the light and shade will be manifest—'GOD made man upright, but he has sought out for himself many inventions.'

To the question which affects us so deeply, "How can man be just with God?" the oracles of nature respond not; and like the prophets of Baal, on Mount Carmel, we may "call from morning even until noon," but there is "no voice, nor any that answers." We may put on the ephod of philosophy, and summon to our aid the auxiliaries of reason; but the almighty Author of nature answers neither by Urim nor Thummim, nor voice nor vision. The necessity of revelation, through some other channel, becomes obvious, in order to set at rest mental inquietude, and supply the

void of our perplexities. On these paramount inquiries—the character of God, his will to us, our relation to him, and our destiny in another and a better world,—the gifted Document, whose authenticity we advocate, supplies us with most complete and satisfactory information. "Indited under the influence of him, to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of Paradise, become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets extracted from them. He who hath once tasted their excellencies will desire to taste them yet again; and he who tastes them oftenest will relish them the best."

Idolatry has been in all ages the same—

> '——— Fierce as ten furies,
> Terrible as Hell!'

Its very atmosphere is the malaria of death; the Lernian hydra was but a faint symbol of this murderous monster. In every idol the 'prince of darkness' is enshrined, and the poor devotee is the victim of an enchantment that lures to ruin, and a spell that conceals a death wound. The fruits of this upas tree are the 'apples of Sodom,' and the 'clusters of Gomorrah.' The history of idolatry is written in

ensanguined lines, and the inscription on the gate in Dante's 'Inferno' is that of the idol's shrine—

'Hope that comes to all, here comes to none.'

Idolatry is the chameleon of cruelty; it may change its hues, and adapt itself to idiosyncrasies of clime, but it is not less the dagon for its silver shrines. Satan can 'transform himself into an angel of light,' and even idolatry may have its counterfeit virtues, that the vigilance of the moral 'watcher' may be lulled by the circe charm, while the poisoned chalice does its work. I dare not trust myself to describe the murderous and obscene rites, the barbarities and butcheries of Paganism; I would prefer a glance at what it was in its mildest type, when its 'philosophers' attempered the aspect of idolatry; and view its character under a people luxuriating in all the refinements of art and all the elegancies of the graces; the beau ideal of beauty, and the fascinations of loveliness. We shall therefore leave the savage in his wildness, in his raging and ruthless career, over burning sands or in interminable forests.

If our inquiries turn to Egypt,

'——— Nurse of the sciences,
Mother of gods, and land of miracles!'

And look into their 'chambers of imagery,' and contemplate the pictures 'pourtrayed on the walls round about,' we may well wonder and be 'astonied.' The waters brought forth their gods abundantly, and earth and air supplied them. Look at their 'abominable

things,' the Isiaic and Eleusinian mysteries,—well may we ask in our amazement,

'What is't ye do?'

Lares and penates—'lords many and gods many,' supplied their shrines. Their amulet and abrasax, teraphim and talisman, were the *Urim* and the *Thummim* of their mysteries. 'Birds and beasts, and creeping things,' were the idols they worshipped; the ibis and sheldrake, the ox, and other 'four-footed beasts,' the crocodile, serpent, and scarabeus, (anteuchus sacer) formed the images of their idolatry. Other idols sprung up in their gardens; the lotus, leek, and onion, were enshrined, and received the homage of the devotee, and the Roman satirist, with bitter sarcasm, could taunt them thus—

'Porrum et cepe nefas violare ac frangere morsu,
O! sanctas gentes, quibus hæc nascuntur in hortis
Numina!'[a]

Such was the furniture of their pantheon, and the grovelling objects of their base and brutal idolatry, and GOD gave them over to 'a reprobate mind;' can we doubt that revelation was necessary for EGYPT?

In the east, they worshipped the host of heaven, instead of HIM who made them, JEHOVAH SABAOTH; then consider their pyrolatry and ophiolatry, with—

'Devils to adore for deities:'

The principle of evil adored instead of the essential source of every good! This last is the most remark-

[a] Juvenal.

able of all, yet it satisfactorily proves the *natural* bias of the human mind to be evil, and that continually. We legitimately infer that a countercheck to this bias was essentially necessary to human happiness, and that some *superhuman* aid was necessary to turn the current, and change the tide of the human mind, because, as is proved in the fact, the *natural* tendency being such, nature could not change itself, or counteract its own act—contraries can never synchronize—to be, and not to be, are contradictions. Such a recoil is, therefore, inadmissible, and is as clearly incompatible as the reflux of a river to its source, or a body overcoming its vis inertiæ, and moving up an inclined plane, contrary to the laws of gravitation. Even now the devil is adored in the east; even now, the bull, and the serpent, and the Ganges, with its flower, are the Alpha and Omega of eastern idolatry, and transmigration their creed. Not only were visible things, and the images of things that were made, worshipped, but the incongruities of disordered fancy, and an insane and rueful imagination; fabled images which had no similitudes, either in earth, air, or water, and never could have had any. These be thy gods, O Paganism! Do we want an attestation, that "the world, by wisdom, knew not GOD?" We appeal to the capital of Greece—the atmosphere of a Phidias and a Praxiteles—ATHENS, the seat of all that was sublime in science and literature, or gifted in art, and where genius itself seemed "free-born." PAUL, before he ascended the Acropolis, and on the plain overshadowed by the proud Parthenon, that gem of the graces, had, already, discovered an

altar with this inscription, "ΑΓΝΩΣΤΩ ΘΕΩ;" as if a PANTHEON were not enough for the Athenians, and left their doubts unsatisfied. Aecumenius, an ancient writer, says that this quotation by Paul was only *part* of the inscription, which ran thus—

> "To the gods of Asia and Europe, and of Africa,
> To the god unknown, and strange (or foreign.)"

Now shift the evidence to the pictured imagery which is exhibited in the hieroglyphics of the valley of Beben el Molook, in the Thebais; and the temple of Karnac, —that mythology in masquerade, of which a faithful portrait and specimen are exhibited in plate III. fig. 19, copied from the cerements of an Egyptian mummy, realizing, to its full amount, the accusation brought against the Pagan world, by the great "apostle of the Gentiles,"—they "became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible GOD into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."[a] Such, however, was the mythology of the capital of ancient Egypt,—the far-famed Heliopolis,—the city of the sun.

Turn we now to ROME, and her Ciceros and her Senecas;—and are the lineaments amended? Alas! No! 'Shadows, clouds, and darkness,' rest upon the *morale* of ancient Rome. *Humility,* the fairest in the train of christian graces, had not even a name in the language of the Latins. The idyls of Theocritus, and

[a] Romans i. 21, &c.

the eclogues of Virgil, too fearfully disclose the character of their 'virtue!'—nor were their exhibitions calculated to enhance the character of this pseudo name of their *dii minores*. The gladiator's shew—the dying victim—

'Butchered to make a Roman holiday!'

And as for their gods, the vices and crimes they ascribed to them, would disgrace and condemn humanity. Austin says that 'the gods that were laughed at in the theatres, were adored in the temples!' Helpless humanity!—imbecile Paganism!—abominable idolatry! From this frightful picture of degradation and mental desolation, we deduce the NECESSITY of Revelation. The character of GOD, with the wants and wishes that beat in the bosom of the creature, shew that a revelation of his will might reasonably be expected. It was an apposite and beautiful remark of Plato, that "the sun can only be seen by his own light, so GOD can only be seen by a beam from himself."

Man stands cut off from immediate intercourse with his Maker. GOD is unseen, and discloses not his form; and no audible voice from the 'excellent majesty,' vibrates on the ear of man. But his being and his agency are proclaimed aloud in his works, and these works, moreover, announce the attributes of his power, wisdom, and goodness. That Deity *now* holds no *sensible* intercourse with his creatures, only proves, that he may have withdrawn himself, because they have offended against his laws, and thus made him their enemy; but it by no means proves that GOD may

not *once* have held direct and special intercourse with man. It is well observed by Pascal, 'Faith says many things on which the senses are silent, but nothing which the senses deny; it is above them, but never contradicts them.' And Addison has correctly proposed the pertinent question, 'Is infidelity right, when it concludes that because it does not understand, therefore the things of which it is ignorant are not to be understood?'

Various nations have laid claim to pretended revelations—a fact which proves clearly there MUST HAVE BEEN ONE; because men do not, and cannot imitate, or counterfeit, what never had an existence. By the multiplicity of tests by which revelation has been tried, its truth has been demonstrated in every one of them. It is one of the clearest axioms, that the united knowledge of the combined minds of a world in all the ages of the past, could not have eliminated such a plan, or thus concentrated these divine radii of immutable truth: nothing short of an infinite mind, on the soundest principles of reasoning, could have originated this REVELATION; and it stands forth triumphant, in all its sublime radiance, the pillar of immortal truth.

What is Christianity, therefore, for that is the consummation of revelation, its crowning halo; is now the question? That is, what is it in its native and intrinsic excellency? We have nothing whatever to do with the ABUSE, for the principle is in itself not thereby affected, and yet the *abuse* is generally that which the enemies of revelation assail, as if taking proper nourishment were to be condemned, because

some are intemperate, and others have taken poison. A counterfeit does not lessen the intrinsic value of the current coin.

The moral phenomena of the world—good men depressed, and bad men raised to the pinnacle of power—virtue weeping while vice is crowned; the tares and the wheat strangely blending; these things must ever form a system full of incongruity to the theist, and an enigma which cannot be solved without the aid of Revelation. Even Claudian's theism was shaken at the sight, and David himself was troubled when he 'beheld the wicked flourishing like a green bay tree;' but his mind was quieted, and his peace restored, when he went up and inquired 'in the sanctuary of GOD.'

Evil exists, but is often overruled by Almighty Providence, for good; as in nature we perceive apparent discrepancies, yet containing within themselves the principles of self-registration or adjustment, antagonist powers, which form a countercheck, by which an equilibrium is maintained. Cases are exemplified in the 'libration of the moon,' the 'nutation of the earth's axis,' the 'precession of the equinoxes,' and the 'perturbation of comets.' There are in these phenomena 'wheels within wheels,' 'ponderibus librata suis,' they, however, contribute to the harmony of the system and minister to the perpetuity of the balance of power.

Scepticism and atheism are almost always the ultimata consequent on a rejection of Revelation. The long and dreary night of darkness, which brooded over

the world, seems to have been intended by the Almighty to be a 'monumentum ære perennis,' that might be appealed to in the ages to come, in proof of these cardinal points, namely—'That man by wisdom knew not GOD,'—that GOD is a spirit, and 'can only be seen by a beam from himself,' in a Revelation of his mind and will,—that man's 'heart is only evil and that continually,' and therefore requires a new nature and a remedy; and, lastly, that man could neither save himself, nor give 'a ransom for his brother;' and hence we reasonably infer, that 'a Saviour and a great one' was necessary. For ages was man left to try to work out, by his own 'might' and 'wisdom,' these deeply interesting problems, and which enter as essential elements into the constitution of his happiness; but 'all was vanity and vexation of spirit,' and the heart recoiled back on itself in despair. None but the 'lion of the tribe of Judah could open the Book' of Life, and 'loose the seals' of its awful mysteries.

The brilliant line of light in the pure theism of the Jews, while it remained in powerful contrast with the darkness of Paganism, and shewed how deep the 'blackness' of its 'darkness' was, adumbrated 'better things to come.' An obscure and ignorant people were selected from the nations of the world to 'bear the balance of the sanctuary' and the lamp of life, lest they might 'say in their hearts,' 'mine own arm hath done it;' and it was so, too, in the 'better dispensation,' for 'the weak things of the world' were chosen 'to confound the things that are mighty,' so that 'no flesh might glory before GOD.'

"I found," says Dr. Beattie, "that the infidel philosophy was not what the world imagined it to be, but a frivolous, though dangerous system of verbal subtilty, which it required neither genius nor learning, nor taste, nor knowledge of mankind, to be able to put together; but only a captious temper, an irreligious spirit, a moderate command of words, and an extraordinary degree of vanity and presumption."[a] And such I have invariably found it to be in my intercourse with mankind. It is amazing to see how flimsy is the cobweb sophistry of infidel minds; and when rightly viewed, and submitted to the test of inductive truth, I scarcely know whether it deserves our pity or our scorn. Flippant and arrogant, indeed, are the characteristics of their effrontery. To appease conscience, they would immolate christianity a victim at its shrine, because its holy laws and heavenly enactments condemn their crimes.

Rosseau says, that he 'read *romance* till it formed in him a new kind of *reason*, and gave him a romantic and extravagant notion of human life!' Singular characteristics wherewithal to judge of the sublime morality and excellency of the Book of Truth; and he certainly wrote a commentary on his own character and conduct, when he penned these words: 'the learning of the wicked is still less to be feared, than their brutal stupidity.' Gibbon was a 'wandering star' in the hemisphere of religion, a proteus, and a pendulum, vibrating between protestantism and catholicism; now

[a] The Immutability of Truth.

a protestant, then a catholic, and then a protestant again, and finally, an infidel! Like Julian, in his apostacy, afraid to be left alone. Alas, poor Gibbon! 'I wish,' said that miserable wretch, Voltaire, 'I had never been born.' None who ever correctly studied the life of that idol of the French atheistical school, can doubt for a moment the graphic truth of Voltaire's character, as drawn by his infidel friend, Frederick II. of Prussia, (par nobile fratrum)—"you have a heart a hundred times more horrible than your genius is beautiful,"—'he is certainly mad.' When infidels are set together by the ears, useful truths are sometimes elicited, that may serve as warning beacons against the 'shipwreck of faith and a good conscience.' An old friend of mine, who spent twenty years of his life in France, and was intimately acquainted with Voltaire, during the latter years of his life, described him to me, as irrascible to a terrific degree—that he would start at a shadow, and tremble at little more than the fall of a pin.

It has been stated, that men may live infidels, but that conscience will take the alarm as "the king of terrors" makes his approach. Doubtless, this is a period in which men will reflect if they will ever think at all. We would not, however, attach an undue consequence to so sudden a change; nor care to rest on so questionable and flimsy a basis. There is such a thing as "judicial blindness;" and we believe numbers "die as the fool dieth,"—but this does not alter the case. Hume gave play to his facetious powers at the hour of death. Was this the act of a

reasonable man, or of a reflecting mind? With all his '*philosophy*' he could not prove, that the termination of his existence here, involved the absolute negation of being; while such a farewell was an extraordinary recognition of friendship—a strange acknowledgment for a term of being, which, though brief, had certainly been productive, to him, of some enjoyment. A lunatic would behave better in an hour like this. It is without a parallel

"From Macedonia's madman to the Swede."

Or shall we defend his sanity and his character at the expense of his creed, and remind our readers of the school-boy 'whistling aloud to bear his courage up?' Alas! poor Hume! The piece of money between the lips of the mummy, which proclaims the Pagan source of his 'philosophy,' forms a sad commentary on his death-bed joke. That "nothing can be known with certainty," was the doctrine of the Platonists, and emanated from the academic groves. This was the sentiment and basis of Hume's universal scepticism, so that Hume plunged into Paganism for his 'philosophy!'

That there is no distinction between right and wrong was the opinion of Hobbes, and for this 'philosophy' he was indebted to his Pagan prototypes, Democritus and Epicurus, who taught that *custom* was the umpire of right and wrong; that there was nothing intrinsically good or bad, but as the arbiter custom decided; consequently no standard of virtue, or measure of morals: what was virtue to-day, might

be vice to-morrow, and the cloud of yesterday might be the sunbeam of to-day! The doctrines of Spinoza belong to the *variæ lectiones* of Lucretius and Aristotle. It is, therefore, not less melancholy than true, that Spinoza, Hobbes, and Hume, were MODERN PAGANS. The facts I have adduced corroborate the statement already advanced; that the rejection of christianity is usually followed by Paganism or Atheism. The apostate Julian, who affected the 'philosopher,' rejected christianity, and worshipped the bull! Plate II. fig. 14, is a fac-simile of a coin of Julian, in my cabinet, with the object of Julian's idolatry pourtrayed, —rare philosophy truly! The rites of idolatry and paganism, quoth Gibbon, are 'innocent ceremonies!' So true it is that infidels are *pagan* in their creeds; and apologists for paganism even *now* exist!

In the theogonies of Greece and Rome, in the puranas and vedas of the East, the shasters of ancient Mexico, the mythology of Egypt, and the sagas of the Scalds, are glowworm glimmerings of truth; flickerings of light among clouds of error. These sparks, however, were promethean fire, and the light, though faint, was

'Light from Heaven.'

Professor Lee appositely observes, that "though heathenism might not immediately borrow its mythology from the Hebrews, both might be founded on the principles of an anterior revelation, and therefore, heathenism cannot prefer originality. Were such not the fact, we could not account for the occasional agree-

ment between them, except on the absurd idea that Pagan philosophers had the benefit of divine revelation."

The sources are various from whence paganism may have received these borrowed rays, innately bright and beautiful, but when incorporated with the mystics of their mythology, obscured by bewildered fancy, and entangled in the mazes of error, their lineaments are so distorted, that it is a matter of difficulty in some cases to recognise them. It will be remembered that the connexion of Moses with Egypt,—especially through the house of his father-in-law, in the land of Midian, who was at once priest and prince, might materially influence the mythology of Egypt; Solomon, moreover, married a daughter of one of the Pharaohs. This double attachment will, therefore, readily account for the religion of the Hebrews reflecting some of its rays on the mythology of Egypt.

By the kindness and courtesy of Mr. Wilkinson, whose interesting works on Egypt and Thebes are now before the public, (and to whom that public owes a lasting debt of gratitude, for his extensive and important researches,) I have been favoured with the following remarks in reply to some inquiries, and I venture to cite them in corroboration, not doubting that I do so with the full sanction and concurrence of that eminent individual. "All that we find relating to the Jews, and all that Egyptian monuments offer, whether in matters of history or religion, tend fully and satisfactorily to confirm the bible account; and if it is seldom that these monuments treat of the same

historical points as the scriptures, yet whenever that is the case, we are delighted to find them perfectly in accordance with the sacred volume. I have long hoped to meet with something relative to the oppression of the Jews, and the authority of Joseph, but as few monuments remain in Lower Egypt of that date, in which such subjects could be introduced, I fear we shall not succeed in finding any thing directly connected with them. After the time of Solomon, more has been, and more may be discovered; and whatever is met with, satisfactorily agrees with the bible narrative."

The patriarch who belonged to both worlds, would become one of the *foci*, from whence a knowledge of the one invisible GOD would emanate in the east; and a reflex light from the 'father of the faithful,' might illuminate the darkness of the ignicolists of 'Ur of Chaldees.' Besides, the patriarch of Uz might have shed a light that illuminated a radius more extended than the simple orbit in which he moved. He existed a century before Abraham; and the scenes of his suffering, and subsequent prosperity, were the plains of Idumea; nor is it improbable that this record existed before the Pentateuch; and there appears to me several internal evidences, such as the frequent astronomical allusions, which stamp it peculiar and isolated. Then there is the captivity in Babylon, while the proclamation of the king of that capital, in favour of the religion of the Hebrews, would vibrate on the ear of surrounding nations:—'There is no god but the GOD of the Hebrews.'

Such are some of the points from whence transient gleams of the true light might arise; and to these might be added the conquests of Israel and their commercial intercourse; for 'these things were not done in a corner.' These, therefore, in every period and phase of their remarkable history, would necessarily exert a corresponding influence. Nor must it be forgotten, that, whether there existed previously or not, as has been contended for, a Greek translation of the pentateuch prior to the septuagint; that septuagint was certainly in existence nearly three-hundred years before the advent of the Messiah; and after the martyrdom of Stephen, the lamp of christianity was carried on apostolic wings, eastward. I shall elsewhere recur to the subject, and may now content myself with a limited allusion in illustration of what I mean. Thus, it cannot be doubted that the το αυτο of Plato is a fragment of the *tetragrammaton* of the Hebrews. The Roman maxim—

——— 'parcere subjectis, et debelare superbos,'

certainly belongs to christian ethics, and—

'Video meliora proboque, deteriora sequor,'

is only an echo of the language of the great 'apostle of the Gentiles.' Robert Hall has very properly remarked, that 'though the system of paganism is justly condemned by reason and scripture, yet it assumed as true several principles of the first importance to the preservation of public manners; such as a persuasion of invisible power, of the folly of incurring the divine vengeance for the attainment of any

present advantage; and the divine approbation of virtue: so that, strictly speaking, it was the mixture of truth in it which gave it all its utility.'

The sacred writers describe the glory and majesty of the 'King of Kings, and Lord of Lords,'—'JEHOVAH SABAOTH,' in all the pathos and splendour which are the peculiar prerogatives of inspiration!—'Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust in a measure, and weighed the mountains in scales, and the hills in a balance: the nations are as the drop of a bucket, and are counted as the small dust of the balance. Behold he taketh up the isles as a very little thing.'

The vision of JEHOVAH that passed before his prophet, in the wilderness, is a beautiful adumbration of Sinai in contrast with Zion. 'A great and strong wind rent the mountains and broke in pieces the rocks before JEHOVAH, but JEHOVAH was not in the wind; and after the wind an earthquake, but JEHOVAH was not in the earthquake; and after the earthquake a fire, but JEHOVAH was not in the fire; and after the fire a STILL SMALL VOICE; and it was so, when Elijah heard it, that he wrapped his face in his mantle, and went and stood in the entering in of the cave.'[a]

'He dwelleth in light inaccessible and full of glory.' "I saw," said Isaiah, "JEHOVAH sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the Seraphim: each one had six wings;

[a] 1 Kings, c. xix. v. 11, &c.

with twain he covered his face, and with twain he covered his feet, and with twain he did fly, and 'this cried to this,' and said, 'Holy, holy, holy is the LORD GOD of Hosts;' his glory is the fulness of the whole earth."[a]

'Thou are clothed with honor and majesty,—who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters, who maketh the clouds his chariots, who walketh upon the wings of the wind.'[b]

'Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou are there: if I make my bed in the deep abyss, behold thou are there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.'[c] These delineations of the majesty of JEHOVAH are inimitable by any uninspired pen, and are not only without a parallel, but have not even a distant approximation in the most gifted genius of the pagan world.

It would be no difficult task to prove that the tone of the poetry of the Hebrews is not only infinitely exalted above the loftiest conceptions of the pagan

[a] Is. vi., v. 1, 2, 3. [b] Ps. c. iv., v. 2, &c. [c] Ps. 139, v. 7, &c.

world, but is the sacred source which has supplied the most beautiful imagery of modern verse. Shall Milton's portrait of the king of terrors—

——— ' What its head did seem
A kingly crown had on '—

be compared with the night vision of the man of Uz; or Shakespeare's picture—

——— ' Bestrides the lazy pacing cloud,
And sails upon the bosom of the air '—

or Campbell's Descent of Brahma, be weighed over against a paragraph already cited from the book of books? It is not difficult to determine on what side the balance will incline; they are borrowed plumes and ' gems from the antique.'

CHAPTER V.

THE SACRED HISTORY OF CREATION—CHRONOLOGY—THE GEOLOGICAL ARGUMENT.

The opening drama of the history of time is introduced by the Hebrew prophet, under the influence of inspiration, with inimitable majesty and magnificence; and there is a grandeur and a glory about it, which stamps upon it the image and superscription of heaven. When we examine it with a philosophic eye, we discover such traces of integrity, and such elements of truth, as prove incontestibly its source and origin to be divine.

By ancient tradition among the Jews, the earth was created on the 15th day of September, (the month *Tisri*) which therefore begins the Jewish year, and from thence the Jews compute their jubilees, date the reign of their kings, and register the births of their children.

Respecting the fiat of creation, Longinus has remarked, 'the Jewish lawgiver—no ordinary person—having conceived a just idea of the power of God, has nobly expressed it in the beginning of his law:—'and God said,' what—'Let there be light, and there was light!'" Plato, too, in his 'Timæus,' says of God,

that after he had finished the creation of the world, he rejoiced when he saw it revolve and perform its first motions with so much regularity and harmony.

It appears from the annals of creation unfolded in the Genesis, that *light* was summoned into being in relation to our globe at a very early period, as a witness, on the first demiurgic day, to attest the glories of the animated panorama, when it heaved with life and motion under the fiat of OMNIPOTENCE; and it may have been localized in the orb of the sun, refulgent over the "evening and the morning" even of this period of the *hexaemeron*, as described by the diurnal revolution of the earth on its axis. It is true, the sun and moon became only visible for the first time from the surface of the earth on the fourth day:—at this period the alternation of day and night were first defined by the terminal line of light and shade. Hitherto the "firmament" had not been circumfused around the globe, nor had the separation of waters taken place; and the earth must have been enveloped in a dense shroud of vapour which the solar ray could not pierce. An eminent meteorologist having proved the necessary existence of the turbid state of the aqueous atmosphere, previous to the creation of the firmament, makes the following acute and judicious remarks:—

"These complicated and beautiful contrivances, by which the waters are collected 'above the firmament,' and are at the same time 'divided from the waters which are below the firmament,' are inferior to none of those adaptations of INFINITE WISDOM, which are

perpetually striking the inquiring mind, in the animal and vegetable kingdoms. Had it not been for this nice adjustment of conflicting elements, the clouds and concrete vapours of the sky would have reached from the surface of the earth to the remotest heavens; and the vivifying rays of the sun would never have been able to penetrate through the dense mists of perpetual precipitation.

"Nor can I here refrain from pointing out a confirmation, which incidentally arises, of the Mosaic account of the creation of that atmosphere whose wonders we have been endeavouring to unravel. The question has been asked, How is it that light is said to have been created on the first day, and day and night to have succeeded each other, when the sun has been described as not having been produced till the fourth day? The sceptic presumptuously replies, this is a palpable contradiction, and the history which propounds it must be false. But, Moses records that GOD created on the first day, the earth covered with water, and did not till its second revolution upon its axis, call the firmament into existence. Now one result of the previous inquiry has been, that a sphere unequally heated and covered with water, must be enveloped in an atmosphere of steam, which would necessarily be turbid in its whole depth with precipitating moisture. The exposure of such a sphere to the orb of day would produce illumination upon it; that dispersed and equal light, which now penetrates in a cloudy day, and which indeed is "good:" but the glorious source of light could not have been visible from its surface. On the second day,

the permanently-elastic firmament was produced, and we have seen that the natural consequences of this mixture of gaseous matter, with vapour, must have been, that the waters would begin to collect above the firmament, and divide themselves from the waters which were below the firmament. The clouds would thus be confined to definite planes of precipitation, and exposed to the influence of the winds, and still invisible sun. The gathering together of the waters on the third day, and the appearance of dry land, would present a greater heating surface, and a less surface of evaporation, and the atmosphere during this revolution would let fall its excess of condensed moisture; and upon the fourth day it would appear probable, even to our short-sighted philosophy, that the sun would be enabled to dissipate the still-remaining mists, and burst forth with splendour upon the vegetating surface. So far, therefore, is it from being impossible that light should have appeared upon the earth before the appearance of the sun, that the present imperfect state of our knowledge will enable us to affirm, that, if the recorded order of creation be correct, the events must have exhibited themselves in the succession which is described. The argument, therefore, recoils with double force in favour of the inspiration of an account of natural phenomena, which, in all probability, no human mind, in the state of knowledge at the time it was delivered, could have suggested; but which is found to be consistent with facts that a more advanced state of science and experience have bronght to light. If, however, it were reasonable to expect that the ways

of God should in all cases be justified to the knowledge, or rather the ignorance, of man, the boldest philosopher might well pause before he applied the imperfect test of a progressive philosophy to the determination of the momentous questions involved in these considerations."[a]

Prior to the creation of vegetation, the emphatic word *season* would have been an inapposite term, because the periodic vicissitudes implied in it could have had no affinity. In like manner, as yet there had been no animated form to which "days and years" could strictly apply as the metre of age; accordingly, it was not until "the earth brought forth grass," and became instinct with the glow of botanical glory, that these measures of time were introduced into the system. Light might have been otherwise located or diffused on the first day, to bear witness to the sublime progression of creative power. It might have been scattered over the confused elements of matter, emerging from the womb of time, as a secondary agent, commissioned to promote their separation and subsequent constitution. In some localized form, apart from the orb of the sun, light might have arisen over the axal revolution of the earth, divided the day from the night in periodic times, and not have been transferred to the splendid station of one of the foci of an ellipsis until the fourth diurnal revolution. It was the opinion of the Greeks and Romans, indeed, that the sun was created on the *fourth* day. Hence it is

[a] Daniell.—"Meteorological Essays." London, 8vo. p. 131, &c.

evident, that though the earth had begun to move on its axis, and the relative evening and morning been already described, the globe might not, until now, have commenced its march in the plane of the ecliptic. When the transference of light took place, the sacred historian tells us, that the luminaries of heaven, "the greater to rule by day, and the lesser to rule by night," divided more specifically the day from the night, and were "for signs, and seasons, and for days, and for years." The "firmament" had now been established, and "divided the waters which were under the firmament from the waters which were above the firmament." The transfer of light, to its present station in the solar system, had taken place; and the earth, which before had only revolved on its axis, began its journey in the plane of the ecliptic, obedient to the laws discovered by Kepler, and resulting from the combined powers of the attraction of gravitation and a projectile force perpendicular to that of the sun. "The sun and moon were now lights in the firmament to give light upon the earth." The alternation of day and night, and vicissitude of the seasons, were firmly established—days and years, signs and seasons, were provided for.

By reading attentively the sacred narrative of creation in Genesis, it seems quite clear that the *entire solar system* was created simultaneously and contemporaneously with this earth, and physical astronomy clearly teaches that this must have been the case. Let us remember that the various members of the solar system reciprocally depend upon each other—act and react, and are thus relatively equipoised. The

sun and moon influence the earth, and are influenced by it. Were one member to be withdrawn from the solar system, all the other members would suffer; nor is it possible for us to calculate the confusion and ruin that might be entailed on the whole, if even the least important of the number were extinguished from the system in which these spheres revolve.

When creation stood a finished monument, erected to the glory of the Creator, and emerged in all "the majesty of loveliness," we are informed that "the morning stars sang together." When the earth took its station in the sky, no discord marred the heavenly orbs; the stars in the celestial hemisphere still moved isochronous in their orbits, describing the path assigned to them, and preserving equal areas in equal times, which find their measure and expression in the vibration of a musical string, or that of a pendulum moving in a cycloid. Respecting the *nature* of light, we have no knowledge; one thing, however, seems certain, that it is entirely unconnected with the dark nucleus it serves to envelope—a fact apparently obvious in the *maculæ* occasionally observable on the luminous disc of the sun. Well might other stars "sing together," as they rose over the morning of a finished creation; and well might those glad spirits, who witnessed the magnificent scene, and the grandeur and glory of the celestial machinery, strike their harps, and "shout for joy." Modern astronomy seems to render it more than probable, that the solar system, of which we form a part, is advancing toward the constellation *Herculis*; and, moreover, that the whole hemisphere of stars move round some common centre. Here may that

Almighty Being, who is "higher than the highest," have stretched the curtains of his "Pavilion;" and here, though "the heaven of heavens cannot contain him," may his apocalyptic throne be set, while myriads of worlds revolve around, as so many moving miracles of that power "who spake and it was done, and commanded and all things stood fast."

When we survey the act of creation, it seems obvious, that the creative fiat was followed by instant obedience; matter started into being when the voice of the Creator vibrated on the Tohu Bohu, and became conscious from the infusion of living principles; distinct and definite periods marked the succession of creation. On the third day the earth was adorned with a carpet of vegetation; there was fruit in the vine, and the pomegranate budded; the lilies of the field were clothed, the palm tree flourished, and the cedar spread out its roots like Lebanon. The sunbeam having played on the leafy and flowery scene, the realms of zoology were peopled; and the creation of *man*, "in the image of God," was the key-stone of the arch—the last link of completed creation. God gave them his benediction; the sacred pause of the "sabbath" succeeded; and, in order that it should be an immutable memorial, the Creator "rested on the seventh day;" and, by his own example, put an impress on it.

In reference to the order of creation, Lucretius mentions plants and trees, then birds, and afterwards beasts; and finally, man, as the topstone of creation.

——"Tum tibi terra dedit primum mortalia solo"

To the same purport precisely are the words of Ovid—'Natus est homo,' to preside over and govern the rest. Vegetation had unlocked its buds, and the sunbeam had shed its influence over it, before animal life had yet breathed either by lungs or gills. Now the discoveries of modern chemistry have clearly demonstrated that animal being, from almost its *termo monas* up to its more complex organization, yield, night and day, *carbonic acid gas*, which, though it would destroy life if reabsorbed, supplies nutrition for vegetation. The organs of the plant decompose the compound gas, appropriate the carbon, and, during the day, impart to the deteriorated atmosphere the principle of animal vitality, in *oxygen* its other constituent. In animal life, carbonic acid is elaborated without intermission; but this compound gas is only the produce of vegetation, when the sunbeam is withdrawn, and its specific gravity is then so great that it falls to the ground, unless buoyancy be imparted to it by an increment of temperature, so that its evolution, in either case, by night, is null, being condensed by the cooling process which goes on at this period; while nocturnal dews would also absorb it. It is different with what the animal functions supply by day, for heat will give it a buoyant wing, and it would rise in the atmosphere; the winds, or aerial currents, would mingle the principles of deterioration and of consequent suffering, so that if there were no compensation balance to restore the lost salubrity, ultimate destruction would supervene, and "chaos come again." Vegetation, therefore, by the issue of oxygen in the sunbeam, becomes the

fountain of atmospheric salubrity. The antidote was established before the aerial poison was elaborated, or had emanated. Thus, vegetable and animal forms act and react on each other; their dependance is reciprocal; and the one cannot say to the other, "I have no need of thee." The whole phenomena of creation, as detailed in the annals of the Mosaic cosmogony, are fraught with wonder, and display a remarkable harmony, when compared with the facts which modern science has substantiated, which, therefore, may be adduced in evidence of the truth of these Oracles of Heaven. None but OMNISCIENCE could have described, at this remote era of antiquity, a structure and conditions that should perfectly correspond with the discoveries effected, by mental sagacity, in a more mature stage of its existence; and which could be only, at best, obscurely conjectured by intervening ages; now, however, become palpable as the evidence of the senses and of science. All this may well make us wary of sporting our scepticism on some other questions, which, though we may not fully comprehend at present, a higher measure of intellect, in the progress of time, may entirely explain.

We believe, therefore, that there is a philosophy in the cosmogony of the Hebrew prophet, the full merits of which time alone can unravel, but which clearly determine that the original source of all the wonders of creation, must also have been the source of a communication of GOD to man. It is certainly curious that such a marked distinction should be expressed between *fish*, 'which the waters brought forth abundantly,' and *cetacea*;—'and GOD *created* great whales:'

now whales, seals, the dugong, &c., are *not* fish—they belong to mammalia, and suckle their young from mammæ ; they breathe by lungs, and not by branchiæ, and are warm-blooded animals. The line of demarcation is at once philosophical and just, and belongs to a refined physiology in zoology. In like manner the distinction of what have been translated "*grass,* the *herb yielding seed,* and the *tree yielding fruit whose seed* is *in itself,*" is, when considered agreeable to the Hebrew idiom, not a little remarkable. It contains the elements of what modern botanists are at length adopting as the true system of an unchangeable arrangement. The reference to *seeds* as the characteristic distinction is truly wonderful, and may correspond with the a-cotyledons, mono-cotyledons, and di-cotyledons of the botanists of the times in which we live. The late Professor Burnett's remarks are apposite, and may be cited as confirmatory of these observations. "These seedless or spore-bearing, these grain or simple seed-bearing, and these seed-vesseled or fruit-bearing plants, which have been shewn to be equivalent to the a-cotyledons, mono-cotyledons, and di-cotyledons of Linneus, Jussieu, and all modern botanists ; are at the same time most peculiarly coincident with the three primary divisions hinted at by Moses." "It is curious that a system which it has taken centuries to mature, and which successive botanists have laboured age after age to advance towards perfection, should be identical with that enunciated by Moses, and from which, for so many thousand years, naturalists had wandered more and more, and to

which their return was wholly unpremeditated, as the identity was not recognized until after the return was made."[a]

There is an early predominance of the flowerless ferns and marine algæ in the oldest rocks, when traces of organic nature appear, and the same *relative* proportion of flowering plants, *exogenæ*, for instance, in a subsequent formation. The fact is curious, and the geological legend thus becomes the *litera scripta* of creation, on the rocky skeleton, and foundation stones of the globe, forming a transcript of the cosmogony of the inspired Hebrew prophet.

It may now be added, that Homer and Hesiod, Linus and Callimachus, speak of the order of days, and of the *seventh* day, agreeable to the reasons assigned by Moses. The Persians and Etruscans seem to have recognized the days of creation; the Hexaemeron, indeed, seems to have pervaded every part of the globe. Hesiod, as well as Homer, ascribed to the *seventh* day a degree of sacredness above the others. Callimachus asserts, that on that day, all things were finished, In Arabia, the repose of the sabbath was recognized before the commencement of the Mahommedan era. The natives of Pegu assembled together for worship on a stated day in every week; and the natives of Guinea rest from their accustomed work on every seventh day. The division of time into weeks, extends from the shores of Europe to the plains of Hindustan; Greeks and Romans, Goths and Jews, have observed the division

[a] Burnett—'Outlines,' p. 1087.

of time into weeks. Mrs. Somerville has remarked—"The seven days is by far the most permanent division of time, and the most ancient monument of astronomical knowledge; it was used by the Brahmins in India, with the same denomination used by *us;* and was alike found in the calenders of the Jews, Egyptians, Arabs, and Assyrians. It has survived the fall of empires, and has existed among *all* successive generations; a *proof* of the common origin of mankind. The division of the *year* into months, &c., is very old, and almost universal, but not *so ancient* or uniform as the seven days, or weeks." It may then be reasonably asked, whence this agreement, "unless TRUTH had brought them together?"

The following sentiments and opinion of Dr. Farre, an eminent physician, are as apposite as they are philosophically just, and shew that "the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man:"—"As a day of rest, I view it as a day of compensation for the inadequate restorative power of the whole body under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because, if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the divine commandment, you will see from the analogy that 'the Sabbath was made for man' as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body.

The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer, of life) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalises the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long run he breaks down more suddenly; it abridges the length of his life and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that, in the bountiful provision of Providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political

institution; but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question."

I am firmly persuaded that evidence as incontestible as that of the adamantine links of the chain of prophecy, might be gleaned by the skilful combatant in the cause of truth, from the gleams and germs of scientific facts and circumstances which stud here and there the sacred page. The prospective evidence of scientific discoveries, in undesigned coincidences, is just another ray of the vast vision of evidence, destined to unfold their wonders in the vista of futurity, while the speculations of infidelity, like the Riphean mountains of antiquity, recede indefinitely and vanish in the distant perspective. The truths that rest on the rock of ages, remain permanent as their founder, will receive fresh accessions of illustration and of proof from the ages to come, and the acquisition of legitimate science; and as truth unrolls the sacred record of her triumphs, will add another and another ray of evidence, till the whole becomes one blaze of overpowering and irresistible splendour.

In illustration and corroboration of my meaning, I may observe that the Egyptians in their idolatries included among their deities oxen, sheep, the goat, pigeon, &c., all of which, in order to preserve them from every taint of idolatrous custom, the Jews were enjoined to sacrifice. 'Swine's flesh' was forbidden, and one obvious reason was, that the Egyptians

used it as food. The Jews were commanded to desist from using *leavened bread.* Now 'unleavened bread' may be preserved for an indefinite period as nutritious and wholesome food, hence we infer the infinite wisdom that imposed the interdict. I have in my possession part of an unleaven cake, being a fragment of that used at the Jewish passover *twelve* years ago, and it is just as wholesome now as when I received it, and I have no doubt that it might be preserved equally sound for forty years, the period of the pilgrimage. On the other hand, leavened bread soon decays, and sometimes contracts a cryptogamous mould, not only deleterious, but positively poisonous; and especially would this be the case in such a clime as Syria; and it belongs to the same beneficent system of economy, that the Arabs only use unleavened cakes, which no doubt emanated from the same source.

It is further interesting to remark, that among the *fish* interdicted in the Levitical law, are to be found such as are *poisonous,* as for instance, the 'toad-fish' of Van Dieman's Land, and the yellow-billed sprat, of the Carribean sea. I cannot, therefore, hesitate to admit the position of a writer on dietetics, that the "Mosaic discriminations were not more mandatory than scientific."

No one can read the record of creation without being impressed with the conviction, that matter and motion were instantaneous products of Almighty Power, and the correct solution of the descriptive phenomena resolves itself into the opinion of Sir Isaac Newton, as its true interpretation: "God, in the beginning,

formed all material things in moveable particles; variously associating and composing them, in the first creation, by his intelligent counsels; and setting them in the order most conducive to the end for which he formed them, with respect to size, figure, space, and all other properties." "Common sense discerns," says an acute writer, "that creation alone can give origin to existence; or first formation, to that which before did not exist; it discerns, that there can be no intermediate stage or degree between non-existence and existence, and therefore no graduality in passing from the one state to the other. To the mode of creation, we cannot therefore ascribe that mode of succession to which we give the name of time. The action of creation, was therefore effected without the mediation of time, and consequently, in that mode which we express when we exclude all notion of the mediation of time; namely, immediately, that is instantaneously, or suddenly.

"If a bone of the first created man now remained, and were mingled with other bones pertaining to a generated race; and if it were to be submitted to the inspection and examination of an anatomist, what opinion and judgment would its sensible phenomena suggest, respecting the mode of its first formation, and what would be his conclusion? If he were unapprised of its true origin, his mind would see nothing in its sensible phenomena, but the laws of ossification; just as the mineral geology 'sees nothing in the details of the formation of minerals, but precipitations, crystallizations, and dissolutions.' He would, therefore,

naturally pronounce of this bone, as of all the other bones, that its 'fibres were originally soft,' until, in the shelter of the maternal womb, it acquired 'the hardness of a cartilage, and then of bone,' that this effect 'was not produced at once, or in a very short time,' but 'by degrees;' that, after birth, it increased in hardness 'by the continual addition of ossifying matter, until it ceased to grow at all."

"Physically true as this reasoning would appear, it would nevertheless be morally and really false. Why would it be false? Because it concluded, from mere sensible phenomena, to the certainty of a fact which could not be established by the evidence of sensible phenomena alone; namely, the mode of the first formation of the substance of created bone.

"Let us proceed from animal to vegetable matter; and let us consider the first created tree, under which the created man first reposed, and from which he gathered his first fruit. That tree must have had a stem, or trunk, through which the juices were conveyed from the root to the fruit, and by which it was able to sustain the branches upon which the fruit grew.

"If a portion of this created tree now remained, and if a section of its wood were to be mingled with other sections of propagated trees, and submitted to the inspection and examination of a naturalist; what opinion and judgment would its sensible phenomena suggest to him, respecting the mode of its first formation; and what would be his conclusion? If he were unapprised of its true origin, his mind would see nothing in its sensible phenomena, but the laws of

lignification ; just as the mineral geologist sees nothing in the details of the formations of primitive rock, but 'precipitations, crystallizations, and dissolutions.' He would, therefore, naturally pronounce of it, as of all the other sections of wood, that its 'fibres,' when they first issued from the seed, 'were soft and herbaceous;' that they 'did not suddenly pass to the hardness of perfect wood,' but 'after many years;' that the hardness of their folds, 'which indicate the growth of each year,' was, therefore, effected only 'by degrees;' and that, 'since nature does nothing but by a progressive course, it is not surprising that its substance acquired its hardness only by little and little.'

"Physically true as the naturalist would here appear to reason ; yet his reasoning, like that of the anatomist, would be morally and really false. And why would it be false? For the same reason ; because he concluded, from mere sensible phenomena, to the certainty of a fact which could not be established by the evidence of sensible phenomena alone ; namely, the mode of the first formation of the substance of created wood."

According to the chronology of the Hebrew version, the creation of the globe took place 5844 years from the present date, or 4004 years before the Christian era. At the epocha of creation, by this calculation, the greater axis of the ellipsis of the earth's orbit coincided with the line of the equinoxes. At the vernal equinox the earth was at the farthest point of her elliptic orbit, and at the autumnal equinox, when the earth may have commenced its revolution in the plane of the ecliptic, it was at its nearest point of approach

to the elliptic focus. The period of revolution and elliptic orbit were equalized with respect to the seasons; or, in other words, the lapse of days and hours for each hemisphere, (for the period preceding the vernal equinox, and for that which succeeded it, comprising each six months,) were precisely alike. By Dr. Hales' chronology, the period of creation is stated at 5411 years before the era of Christianity. The deductions of this celebrated chronologist, have, however, been stated to be founded on an error of Abulpharagius, though they have been accepted by many as a correct estimate. The Samaritan version makes the age of the world, 6084, and the Septuagint, 7229 years. The ancient method of calculating by *letters,* considered as numerals, may be naturally supposed productive of error, and will account for the discrepancies. Dr. Pritchard seems to have reconciled the Egyptian chronology with that of the Scriptures, from which it seems indeed to have been originally derived. Sir Isaac Newton and Dr. Halley endeavoured to reconcile the discrepancies referred to, by astronomical calculations, and succeeded to a considerable extent; but the causes of the errors in the Samaritan and Greek text being unknown, the task involved much intricacy. When the complexity of the question is estimated, and its liability to fallacy, with the independent sources which must be reconciled, it is rather remarkable that the error is not of wider extent.

To natural chronometers I shall again refer, as concurring to validate the date of the deluge. But to claim a high antiquity for our globe from the extra-

ordinary premises which some have assumed, is quite sufficient to excite our astonishment. We particularly allude to an attempt to determine the age of the world from the process of petrifaction in the piles of Trajan's Bridge, and Brydone's story about the alternations of lava and earth on the flanks of Etna. The term *petrifaction* is very equivocal, and has been too vaguely and indiscriminately applied. Sometimes it is used to mean nothing more than a calcareous or silicious deposition, or crust investing the organic remain, and which simply envelopes it without the substance enclosed undergoing any material decomposition, or indeed any change at all; but this is very different from those cases wherein the organic remain has been altogether *substituted* or supplanted by new calcareous or silicious matter, the form remaining as perfect as the impress of a seal. The *travertino,* on the Anio, near Tivoli; which we have diligently examined, is an abundant and very remarkable deposit; the concentric shells of calcareous matter are moulded on roots or twigs; the wood becomes soft, and moulders away, as if affected with dry rot; it bears a resemblance to some other "petrifying springs," which deposit, on their rising into day, a subcarbonate of lime. It is altogether different, however, with the chalcedonic envelopes of Iceland and other silicious depositions; for the form alone is not merely preserved, but the substance itself is hermetically sealed up, and preserved from the agencies of decay. No definite idea can, therefore, be formed from what are called petrifactions, unless their nature is clearly defined, together with the circum-

stances under which they are found, and the agencies which have affected and changed them—in themselves altogether contingent, they vary from time to time, and are modified and controlled by a variety of causes.

Nothing, certainly, can be deduced from the process and progress of petrifaction, as to the date or history of creation. The deposition of calcareous matter, from the thermal waters of San Vignone, near Radicofani, in Tuscany, amounts to six inches of solid *travertino* in twelve months. In quarrying this limestone, Roman tiles have been found at a depth of five or six feet. The calcareous deposit at San Filippo, near Acquapendente, is still more remarkable. It has been ascertained that a solid mass of limestone, thirty feet in thickness, has actually been formed in about twenty years. A hard stratum of *travertino,* a foot thick, is obtained from these thermal springs in the course of four months. The magnitude of the calcareous mass, which has been formed by these waters on the flanks of the hill, down which the current descends, amounts to a mile and a quarter in length, and one-third of a mile in breadth, the thickness being estimated at two hundred and fifty feet. Now, as the flow of the water is uniform, it is evident that this gigantic calcareous structure has been reared within a period of little more than EIGHTY YEARS; and, for any thing we know to the contrary, there may be other agencies, more powerful and rapid, at work, at the present period; or, at any rate, at some epocha of the past. Near Civita Vecchia, is a hot spring, which *deposits alternate beds of a yellow travertino, and a white granular rock,*

not distinguishable from a statuary marble. In the vicinity of the spring, this formation is, in some places, about six feet thick. In the plains of Hungary, horizontal beds of *travertino, including recent fresh water shells,* are being constantly formed, and sufficiently indurated to be used as a building material. We would add to these a similar deposition of calcareous matter, which is in process of formation in the "Walker mine," near Newcastle, which possesses some curious features of a rather unusual character: *it duly registers its own age,* becomes a singular chronometer or calendar of time, and, from its inscription of lines, has been called the "Sunday or Walker Almanack." A fragment from the Whitby museum, is delineated, fig. 24, plate III. During the operations of mining, the water is rendered dark and turbid, and the *laminæ* then deposited are of a dark hue; those streaks which are of a light tint are nocturnal depositions, when the miners cease from working; the double space, of a light colour, distinguishes the *Sundays,* and thus curiously indicates the several weeks; while a diminution in the number of dark lines, which denote the working days, and corresponding increase of light space, exhibit occasional *holidays,* with the miners cessation from work. Thus, a silent register has been kept in nature's book, in the "Walker mine," and the deposition exhibits palpable proofs of a natural chronometer. Twenty weeks are enrolled in a deposition of $4\frac{1}{2}$ inches in thickness; this amounts to one foot, nearly, in twelve months; and since creation, calculating by the Hebrew text, it would have reared (had it commenced

at that epocha, and continued uniform) a mountain 5835 feet high. Nor is this equal to the deposit of the thermal waters of San Filippo, already referred to, which would have formed, in the same period, an alpine structure as lofty as the great St. Bernard; and we have no reason to restrict similar agencies to such limits. These facts prove the absurdity of the foolish speculation of founding chronometric data on the silicified process of the exterior of the piles of Trajan's Bridge, by the waters of the Danube. Silicious petrifactions are sometimes slow, sometimes rapid: the case in question belongs to the former; and the phenomena of the geysers of Iceland, in the silicified basin, into which the waters descend, present examples of the latter, in the chalcedony, opal, and scinter, of which the basins are composed. It would be just as wise to raise a calculation on a pile driven into the earth, in which no silicifying process, whatever, goes on, and assume from thence, an indefinable and indeterminable period for the deposition of any sensible portion of silicious matter.

However, at the request of the Emperor of Germany, some piles of the wood on which Trajan founded his bridge over the Danube were taken up, and found, after a lapse of 1500 years, only three-fourths of an inch deep silicified. As for Brydone's tale, charged on the canon Ricupero, it turns out to be a weak invention of the enemy; though Brydone would have been glad of any plea, however absurd or erroneous, to have supported his infidel notions, even at the expense of exposing the friend, under whose hospitable roof he

was so kindly treated, to censure or to ruin. And, after all, it was only the *mere opinion* of Ricupero, even supposing he was weak enough to hazard so silly an idea. The legend is as follows:—On digging a pit on the flank, or at the foot of Etna, seven strata of lava were discovered, superimposed on each other with intervening layers of decomposed earth. It was assumed, that it required a period of 2000 years for the lava to become thus decomposed at the surface; therefore, seven times 2000 amounted to 14,000 years. Now according to D'Aubuisson, the lava of Etna, of 1157, is covered with twelve inches of vegetable earth, proceeding from its own decomposition; and that of 1329, is covered with eight inches of decomposed matter. I have, personally, examined the subterranean recesses of Herculaneum and its volcanic covering, and presume it affords sufficient evidence of the absurdity of such sweeping deductions; but we may rest safely on Sir William Hamilton's examination. Within a period of 1700 years, six eruptions of lava have, at stated periods, rolled over that which originally overwhelmed the city: veins of decomposed matter intervene between these strata. But Dr. Daubeny has proved, on the spot, that the tale of this stratified well of Ricupero, is altogether a fable. He visited, in person, this well at *Aci Reale*. The *vegetable mould*, assumed to intervene, turns out to be a ferruginous tuffa, such as is produced by a shower of volcanic ashes, consolidated by rain, or by a contemporaneous eruption of hot water. Indeed, the volcanic eruption which overwhelmed Herculaneum, called *lava*, is

merely consolidated ashes, composed of pumice-stone, *lapillo*, &c. Similar mistakes have been often made, and require to be rectified. I have observed no chronometers in lavas or their decomposition to warrant any such visionary phantasies, though I have especially examined, and with tolerable attention, the volcanic phenomena of the Neapolitan territory, in detail.

Having already shewn that the evidence of physical astronomy powerfully corroborates the sacred history of creation, I now proceed to interrogate the phenomena of geology, and, in doing so, shall strictly confine myself to matters of fact universally recognized.

I may premise, however, that though creations antecedent to MAN may *possibly* not affect the philological argument and the language of scripture, yet, irrespective of its testimony, I confess, after a careful examination of geological phenomena, and observation of the facts consequent on the study of geology for many years, I can find nothing to disturb the generally received recognition; and I confess, too, that my opinion can only be changed by a different class of facts to what has yet been adduced, and very different elements of reasoning to any I have yet met with. There cannot be a position more fixed and determinate than this—namely, that the right meaning of a Hebrew word is to be determined by the canons of philology, and not by the elements of geology. The scripture narrative existed before the science of geology had an existence among men, and as geology is in a state of constant revolution, and incessantly changing its

aspect, and, moreover, is yet in an incipient state; if the scripture is to be determined by such a versatile and ever-changing reference, there can be no standard whatever, and the pillar of our security is shaken to its foundation. Geologists were wont to convert the demiurgic days into periods of indefinite and indeterminate length, but this untenable position is now abandoned by all geologists, and the mode or scene of attack is shifted, being transferred to the Hebrew word BARA, in the first paragraph of the Genesis, and the *conjunction* which links the first and second verses.

The Hebrew word YOM, one would have supposed had been sufficiently defined in the sacred narrative itself, to imply a natural *day*. Now, the Jews reckoned the *day* as included between two evenings, and such is their present mode of computation, and it is hence said 'the evening and the morning were the first day,' and so on. A natural day, and not an indefinite period, was therefore clearly implied; a moment's reflection must also have shewn that it would have 'made of none effect' the fourth section of the first table of the law, by reducing the period of time when its sanctions were to be enforced, to an indefinite uncertainty; while the assumption was entirely nullified by the hebdomedal return of the Jewish Sabbath, and substantiated by the confirmatory evidence of the most ancient heathen writers already referred to, and who must have been guided by tradition, flowing from a common source, to their conclusions. As modern geologists have abandoned this error, I advert to it because, on a former occasion, I had already insisted that it could

not be reasonably or consistently maintained; and it moreover proves how dangerous it is to tamper with sacred truth, which sooner or later must always triumph.

With regard to the new assumption, it is quite true that *bara* is employed elsewhere in scripture to signify 'adorn,' 'array,' 'set in order,' and the like; but that the word in the first verse signifies creation in its highest sense and meaning, I cannot doubt; in fact, to create out of nothing, by an act of almighty power. Indeed we have a commentary in St. Paul's writings, to which we do well to take heed; 'the things which are seen were not made of things that do appear.'[a] If there be a place in the entire sacred writings where its loftiest signification and import were required, it is beyond all doubt, in this very place; and if BARA has not this signification, then the Hebrews had *no word* by which they could express that which we understand by *creation;* and Professor M. Steuart very appositely remarks on this question, "if the heavens and the earth were not *created* in the BEGINNING, what was the beginning antecedently to this? If any one should say with Plato and Aristotle, the world as to its *materials* was eternal, my answer is—then there was no *beginning;* but Moses believed and taught that there was a beginning." In reference, again, to the conjunction by which the continuity of the narrative is maintained, I cannot but think the author referred to, has clearly shewn there the VAU is not so flexible

[a] Heb. xl. v. 3.

and elastic as to mean any thing, or every thing, or nothing; and why, it may be reasonably asked, impose a conjunction at all, if it had no office to perform? However, 'millions of ages' perform their avatars and manwanteras, during this supposed hiatus, according to the new version of modern geology. I must freely confess, that I cannot otherwise than view with distrust, any impeachment of the integrity of the sacred volume; and I must hesitate to admit the assumption.

Without at all committing myself on the speculations of modern geology, I may safely remark, that there are several important facts and phenomena brought to light, on which there can be no contrariety of sentiment, or diversity of opinion. By geological discoveries, the following conclusions are established, beyond all cavil, doubt, or controversy.

In the lowest strata of the globe—the 'foundation stones' of the earth, there are no fossil remains, or organic forms, and no rounded pebbles, or carbonaceous matter. It is clear, then, that there was a period in past time, and in the history of the globe, when living beings, or organic forms in relation to our earth, did *not exist*, and this applies both to vegetable and animal life. The assumed *eternity* of the world, therefore, a chord on which so many changes have been rung, from Epicurus until now, and the stronghold of Atheism, is for ever annihilated, never to rise again.

Further, the rhapsodies of Lamarck, and his atheistical speculations, which have neither common sense nor the deductions of reason, to recommend them, as well as the successive developements of some modern

geologists, which seem to have originated in the same eccentricities and aberrations, are once for all nullified, and must be repudiated on the inductive basis of scientific truth. The discovery of mammiferous remains in the stonesfield slate, as well as those of quadrumana, in the miocene period of tertiary strata, with many other corresponding phenomena, are entirely conclusive on this part of the argument. The laws of Hybridism seem clearly to be the imposition of that INFINITE INTELLIGENCE, who is the "GOD of order and not of confusion." These laws also most distinctly prove the extreme absurdity, at once of spontaneous production and successive developements.

Geological discoveries, moreover, prove the same manifestation and uniformity of design in all past ages, the same congruity and unity of purpose, the same adaptation of means to ends, and ends to means, and the same laws in operation; and we, therefore, reasonably and inductively infer, the same creator, preserver, and lawgiver—'GOD over all,'—'the same yesterday, to-day, and for ever.' Superadd to these, we find in all the phenomena of geology, in the structure of the organic forms revealed, the most decisive and palpable proofs of beneficent design in the arrangements of a prospective providence, so that GOD has nowhere left himself without a witness.

As for the *questio vexata* of systems antecedent to man, with "millions of ages," and 'creations and destructions innumerable,' I confess I have strong objections to these dogmas. The phenomena of geology do not, in my mind, warrant or require such

deductions. There are difficulties, no doubt, but to fly off from the orbit of induction to the eccentric regions of speculation, is not a procedure best calculated to solve them.

> " Si nulla fuit genitalis origo
> Terrai et cœli;
> Cur supra bellum Thebanum et funera Trojæ
> Non alias alii quoque res cecinere poetæ ?" [a]

This applies to the existence of the world anterior to the Mosaic cosmogony as well as to its eternity.

Let it be remembered that there is no *absolute* CHRONOMETER in geology, and I very much doubt whether there yet be a fixed *relative* one among fossiliferous rocks, because there are FOSSIL REMAINS COMMON TO THEM ALL; and again, fossils innumerable are common both to *tertiary* and *secondary* strata; a fact that repudiates the assumed distinction. The statics of a sound chronology being absent, prudence would require us to be cautious and less dogmatical in a science confessedly of intense interest, but comparatively young in age. Besides, fossiliferous rocks are *local,* not circumambient.

It is quite true, numerous animals that once have walked the earth, and lived as well as we, are extinguished from the map of existence, and sealed up in the cerements of the solid rock, to remain an evidence in after times, in order to confront the atheist; and the only question therefore, in those that have no living analogues, is, *first,* whether they belong to

[a] Lucretius.

antecedent systems of being, anterior to man, or to the present and existing chain of being; and, *second*, whether their disappearance or extinction, is any evidence whatever of a different physical condition of the globe in former assumed revolutions.

I can only, in this place, refer cursorily to the general facts, and have elsewhere considered the phenomena of this science, as a practical geologist, more in detail.[a] In the existing chain of being, there are links wanting, here and there, in the line of continuity, and it does happen that the extinct animals, whose organic remains have been discovered, do, in many instances, if not in all, fill up these absent links, and perfect the chain of continuity. The dinotherium, for instance, supplies the hiatus between pachydermata and cetacea; the habits and habitats of the dinotherium, as deduced from its organic remains, precisely correspond with those of the *behemoth* of scripture, and he is a bolder philosopher than I pretend to be, who would venture to assert that the Dinotherium was *not* contemporaneous with the patriarch of Uz—'Behemoth, whom I made with thee.'

Again, there are many organic remains found interspersed among *all* the strata; and some, the Terebratula, for instance, found in the supposed *earliest*, or lowest of these, and yet exist in living analogues; of this description are the nautilus, echinus, gryphea, trigonia, &c. I have specimens of CLAY SLATE, from Callington, in Cornwall, with the organic remains of

[a] 'Portrait of Geology.' Relfe & Co.

terebratulæ ; and the terebratulæ exist to the number of at least fifteen distinct species.

Among the fossil contents of the stomach of the mastodon, on the banks of the Ohio, have been discovered portions of reeds, and a species of wild brier, *now indigenous* to North America. It must, therefore, have belonged to the existing order of being; and as the organic remains of the megatherium were found mixed up indiscriminately with those of the mastodon, in the Pampas of South America, I infer their contemporaneity. A bone of the fossil elk has been found perforated by a lance, or arrow, and I cannot doubt, therefore, its association with existing nature. No doubt there have been local catastrophes of greater or less extent, both in antediluvian and postdiluvian times, and these combined with a *universal deluge,* seem to me quite adequate to the solution of geological phenomena, without the assumption of 'an age of reptiles and a reign of saurians.'

That there have been numerous animals extinguished from the map of being, and blotted out of the book of existence, with every allowance for the revelations of future discovery, there can be no doubt whatever; they disappeared when the purposes of Providence were fulfilled. But this entirely synchronizes with the same class of phenomena which are now passing before our eyes. Some centuries ago, the beaver built its coffer on the lakes and rivers of Scotland, as well as those of Wales, but in these countries the beaver is now extinct. The great bustard *(otis major),* which was once by no means uncommon in England, is now become extremely

rare, and the Cornish chough is nearly extinct; while the auroch, among the Caucassus, as well as the bouquetin among the Alps, is rapidly disappearing. The *dodo* is, as though it had never been, and the *apteryx australis*, perhaps, now only exists in the preserved specimens in Lord Stanley's collection.

Sir Charles Bell has stated, that man could not have existed contemporaneous with the ichthyosaurus, and he assigns as his reason, that the physical constitution of the earth was then different from what it is now. I do not believe it. In the first place, the assumption is nullified by the recent discovery of living marine saurians; and since the *pentacrinus*, which was contemporaneous with the ichthyosaurus, now lives, I do not see any reason why the *ichthyosaurus* should not, now, coexist with it.

I entirely repudiate the assumption that there was a physical change, as he has assumed, and sufficient to impose such a negation of being; though I am prepared to admit mutations to a minor extent in the density of the atmosphere, and of course the concurrent hygrometric and thermometric relations; but there is abundant evidence to neutralize the sweeping conclusion referred to.

In the ripple marks, &c., on the forest marble, and on sandstone, I read the important lesson, that the flux and reflux of the tides, and the agency of the winds, were just the same then as now; the laws of gravitation, and the dynamics of the atmosphere, operated then precisely as they do in our own times. In the structure of the lenses which compose the eye

of the trilobite, and are constructed precisely like the eyes of living crustacea, I see the same laws of light and vision then operating as now, and I therefore infer the same physical condition of light and the atmosphere; and I have trilobites in specimens of *grauwache* (transition) both from Devonshire, &c., and Bohemia. I find, too, that the bone was subject to the same diseases then as now prevail, such as *caries, mollities* and *necrosis,* and when fractured, it was healed by the same process of a callus. I have a specimen of silicified lignite, from the chalk, pierced by the teredo navalis, an event which occurs before our eyes. Similar facts might be indefinitely multiplied; and not only has the cheriotherium walked over the sands, not then indurated, nor consolidated into sandstone, but man himself has impressed his footsteps.

These facts, founded on geological phenomena, and not on theological considerations, make me pause; and I hesitate to admit such sweeping conclusions as some geologists have advocated, until I see sufficient reason, on inductive grounds, to change my opinion. I think, on their assumptions, we commit two great evils.— 1. We reduce the present system of being to the dilemma of an *imperfect series,* and not a beautiful gradation of 'shade softening into shade,' but rather one composed of dislocated joints, a chain of broken links — *per saltum,* oft repeated. And 2. In the assumed antecedent systems, how many we are not informed, there is 'confusion worse confounded,' *exceptions* without rules of reference; unconnected and insulated joints, and no continuity or chain. On the

principles of a sound theism, I demur, and cannot but think that Newton's maxim is a safe guide in our investigations—"We must not admit more causes of natural things than those which are true, and sufficiently account for natural things."

CHAPTER VI.

EGYPTIAN AND INDIAN CHRONOLOGY.

The hieroglyphics of the obelisks and temples of Egypt, the mystic characters of tombs and mummies; and especially those of the famous planisphere brought from the temple of Dendera, seem to have induced imagination to roam over the vastness of ages and interminable periods of time; and all this, because, without being possessed of a cipher to read their symbols, they seemed scarce to belong to our world; or, if they did, the era of their history belonged to a period the mind scarcely dared to explore; and Count Forbin, if we remember right, assigned FORTY THOUSAND YEARS as a moderate calculation for their antiquity. But all this latitudinarian speculation broke under the touch of truth, like a bubble on the stream; and the conceit now serves for pastime, at the expense of his penetration and judgment. The Count, could he have anticipated modern discoveries in hieroglyphic literature, would have been more cautious and circumspect.

The most interesting researches in literature, in modern times, are those which have embraced hiero-

glyphic symbols. The inquiry into the hieroglyphic literature of ancient Egypt, seems to have mainly originated with the late Dr. Thomas Young, who has exhibited sufficient proofs of his indefatigable and laborious exertions. This is said without the slightest intention to detract from the honour of M. Champollion, whose extensive investigations and interesting discoveries have been as warmly welcomed by the public as they have been gratefully appreciated; but in neither case more so than the importance and the interest of the research demanded. It appears clearly ascertained that the hieroglyphics of aboriginal Egypt, as we find them pourtrayed on the walls of the tombs of the kings, and the temples of Karnac, Dendera, &c., and sculptured on obelisks and scarcophagi, together with the paintings and inscriptions of the sycamore coffins, bandages of mummies, and those of Papyri, are transcriptions of the sacred or hieratic characters of the priesthood of Egypt. This, in all probability, was the sole medium of expressing their mysteries, though it does not appear to have been altogether confined to the expression of mythological rites, ceremonies, and belief. Fortunately, there appears to have been another character called *enchorial,* in common use, and which M. Champollion calls *demotic,* or popular, which seems to have been employed in interpretation; and in addition to these, the ancient Greek character has been discovered; the last forming a convenient key for deciphering both; and thus constructing an alphabet of hieroglyphic characters, which has, accordingly, been done both by Dr. Young and M. Champollion.

It is, therefore, much to be regretted, that the hieroglyphics which Denon copied from the walls of the temple of Karnac and elsewhere, are not correct or faithful representations of the originals, and of course become altogether useless in the question of Egyptian literature. Those copied on the spot, by M. Champollion, during his visit to Egypt, and fac-similes taken from specimens actually existing in this country, or at Paris, are alone to be credited. The exorbitant antiquity supposed to be attached to these inscriptions, had, down to a comparatively recent period, induced a belief, that the question was for ever lost in the night of ages, and that no key could be found for their solution, in such Greek and Roman inscriptions as were sometimes discovered in their immediate vicinity. The discovery of the Rosetta-stone, when digging for the foundations of Fort Julian in 1798, supplied at once the cipher and the solution; and this interesting trophy now reposes in the British Museum,—a legend that all may read. The trigrammatic stone of Rosetta, which seems to be a kind of basalt, is composed of hieroglyphic or sacred; the enchorial, demotic, or vulgar, and the Greek, in so many distinct bands[a]—three distinct inscriptions, as was the case with that which Pilate caused to be affixed to the cross,—"Hebrew, Greek, and Latin." Nor is the celebrated

[a] The most curious part of the history of this remarkable monument of antiquity, consists in the accidental discovery, by Champollion, among a number of manuscripts, brought to Paris by M. Casati, of one which considerably resembled in its preamble, the enchorial text of the pillar of Rosetta; and the value of this discovery was much enhanced by the existence of a Greek translation of the same manuscript, brought by Mr. Grey to London.

Rosetta-stone a solitary memorial of this triple inscription. The fragment of the obelisk found in the Island of Philæ, has the same pictured language, accompanied by the enchorial and Greek characters; and it has been from the aid of this trigrammatic writing that the problem has been solved. I possess a fragment of papyrus with both hieratic and enchorial characters; and among some papyri, submitted by Mr. Grey to Dr. Young, there were found three Egyptian conveyances in the enchorial character, with separate registries, in very legible Greek, on the margin. That the Greek was really designed as a translation, is evident from the circumstance, that in the inscription on the Rosetta-stone, Mr. Akerbald had pointed out, at the end of the hieroglyphical inscription, the three first numerals, I. II. and III. respectively, where the Greek has "the first and the second," the end being broken off. The Egyptian hieroglyphics, therefore, may be considered a written language in symbolic characters, somewhat intermediate between the picture-writing of the ancient Mexicans and the modern Chinese characters. We have deemed it necessary to preface these observations, to shew that the evidence deduced from hieroglyphic inscriptions is not fanciful, but altogether inductive; and it is important that a distinct understanding of the degree of credit attached to them should be clearly defined. The following remarks are made by Dr. Young, as the results of his inquiries into Egyptian literature, through the medium of these hieroglyphic characters. "I must acknowledge, that my respect for the good sense and accomplishments of

my Egyptian allies by no means became more profound as our acquaintance became more intimate: on the contrary, all that Juvenal, in a moment, as might have been supposed, of discontent, had held up to ridicule of their superstitions and depravity, became, as it were, displayed before my eyes as the details of their mythology became more intelligible."[a] It is amusing to observe the folly displayed in the speculations of some of those individuals who had examined the hieroglyphic documents before these mystic symbols were clearly deciphered by the enlightened zeal of Dr. Young and M. Champollion. According to Kircher, they all contained metaphysical dogmas or mythological mysteries; but it seems to have been with him equally the same, whether he began to read the lines at the commencement or the opposite end: and by Palin's account, it was merely necessary to translate the Psalms of David into Chinese, and write them in the ancient characters of that language, in order to reproduce the Egyptian papyri that are found with the mummies. "The mathematicians," says Dr. Young, "of France, and the metaphysicians of England, have continued to argue upon elements which it was impossible either to prove or disprove; while the fortuitous coincidences of some accidental results, with the collateral testimony of history or of astronomy, have been forced into the service of the delusion, as evidences of the truth of the hypotheses from which they had been deduced. Nor are these amusements, even at this moment, disconti-

[a] Discoveries in Hieroglyphical Literature.—London, 1823, 8vo. p. 19.

nued, by some persons, who have shown themselves capable of doing better things." Literature is now conducting her inquiries with more calm and sober thought into the arcana of Egyptian learning, nor must we overlook the fact, that these mystic symbols were not disused entirely until a much more recent date than is generally supposed. Even on the coins of the apostate Julian, in the fourth century, we observe the deified bull, the obverse having Julian's head; and in the reverse of another, the cynocephalus or dog-headed anubis, with the caduceus and sistrum.

Nothing can more decidedly expose the eccentric follies of the human mind, than the speculations in which it indulged, respecting the celebrated zodiacs of Esneh and Dendera. The period prescribed by Sacred Chronology was set at defiance; imagination took wing, and rioted, without restraint, in the regions of conjecture and obscurity; and by recording its whims and fancies, has reared a monument on which is inscribed its disgrace: but, if it should serve as a beacon to caution other adventurers from risking the credit of their mental sagacity, it will not be altogether unprofitable. Calculations were made, and conjectures were formed; these calculations were reconsidered and discovered to be erroneous, while conjecture was supplanted by the discoveries of truth. Hypotheses, multiplied on hypotheses, have only displayed the errors of intellect: subsequent discoveries have rooted up these idols of the mind, and exposed their authors to ridicule. Among these mysterious sculptures and paintings the names of PTOLEMY, CLEOPATRA, TRAJAN, and

others, have been most clearly deciphered. While M. Letronne was engaged in researches on the several structures of the temples of Egypt, M. Champollion the younger, was deciphering the hieroglyphic inscriptions, and both were conducted to the same results: others, at the same time, by an accurate study of the style of the sculptures and architecture, increased the evidence, which was further confirmed by manuscripts and mummies brought from Egypt. By several methods of induction, it is indubitably proved, that these two famous zodiacs, which had excited the wonder of the world, and for the high antiquity of which there had been so stout a contest, are certainly posterior to the era of christianity. Of a similar description is the plate of gold found under the foundation of one of these temples, which it had been pretended was posterior to the Hebrew cosmogonist. It has a Greek inscription, however, on which the names of Ptolemy and Berenice are distinctly legible. The zodiac brought from Egypt, by M. Calliaud, may be considered of no greater antiquity than the nineteenth year of the reign of Trajan.

Some remarks, as a lesson of caution, against receiving the speculations of men of eminent attainments in science, instead of the sterling deductions of calm and sober truth, may not be out of place; and may present a curious portraiture of the errors of the understanding, when bewildered by the *ignis fatuus* of romance and imagination. It would require a volume to particularize the assumptions, and deductions from false premises, which the history of these planispheres present;

we shall, therefore, confine our attention to a very few. M. Fourier, a celebrated mathematician, affected to discover in one of the zodiacs, an astronomical representation of the state of the heavens at the heliacal rising of sirius, the sun being in the constellation *cancer;* and his inference was, that these symbolical figures were intended to adumbrate the epoch of the inundation of the Nile. Subsequent investigations have convinced him of his folly and his error: and his silence proclaims the triumph of truth. Dupuis referred the construction of the zodiac of Dendera to the epoch of the renovation of the solsticial period, *about thirteen thousand years before our era!* Burckhardt was of opinion, that the temple of Dendera must have been constructed four thousand years ago; but, he adds, " On ne peut se tromper, que de *tres peu de siecles* sur cette espace immense." Visconti considers the zodiac as a work of the Greeks; and Delalande observes, that the Grecian sphere, such as we find it described by Eudoxus and Aratus, carries us about thirteen hundred years before our era. Thus, Eudoxus may be readily believed to have carried it into Egypt. It is, therefore, very natural, according to Delalande, that we should find the sphere of Eudoxus pourtrayed in the zodiac of Dendera. M. Halma is among the most moderate in his calculations on the question of the zodiac: he hurls a violent tirade against Dupuis, ridicules the idea of the Egyptians being astronomers, and treats with no measured courtesy, the folly of those who took the trouble to bring the *villanous black stone* into Europe, and disturb its repose in

the ceiling of the temple of Dendera, where, for aught he cared, it might have for ever remained. M. Biot, an acute geometrician, viewing the planisphere as an astronomical document, concluded that the era of its erection might be about 716 years A. C.; and Alexander Lenoir, considering it as a simple calendar, assigns its antiquity to a period of 770 years A. C.

So far from the interesting researches which have been made in hieroglyphic literature at all impugning the truth of the Scriptural Chronology, in reference to the age of the world and of man, they strongly confirm its evidence. In Egyptian architecture there appear to be *three* distinct epochas: the most ancient possesses a style and character altogether peculiar, and is characterized by simplicity in its form, and an expression not unnatural or strained. The finest specimens of this earliest epoch of Egyptian architecture, are exemplified in the palaces of Karnac, Luxor, &c. in the Thebais; and in the temple of Isamboul, in Nubia. The temples of Edfou and Dakké belong to the second epoch of Egyptian art; and that of Dendera, to the third and most recent. Besides the style of architecture, the alphabet of phonetic hieroglyphics enables us to read on the Egyptian monuments, of the earliest epoch, the names of the ancient kings of Egypt: on those of the second, the names of the Greco-Egyptian Kings and Queens; and in the structure of the third, and last period, the entire legends of the Roman emperors, from Augustus down to Antoninus Pius, inclusive. It has, in this manner, been decidedly proved, that the great temple of Dendera, from whence

the famous planisphere was obtained, and which had excited so much stir, and occasioned so much fruitless metaphysical and mathematical speculation, belongs decidedly to the third and last period of the art; and so far from its being so very ancient as had been supposed, it is, in reality, one of the most modern structures in Egyptian architecture. In all the copies which had been made of the hieroglyphics by the French commission, as well as by modern travellers, M. Champollion the younger, has deciphered the names of Roman emperors, such as those of *Augustus, Tiberius,* and *Claudius;* but chiefly those of *Nero* and *Domitian,* under whose reigns the greater part of the sculptures of the temple of Dendera seems to have been made. The *typhonium* of this structure appears to have been of even a still more recent date, and belongs to the reign of Antoninus Pius. The only edifice among the ruins of Dendera, (called also Tentyris or Tentyra,) which is of considerable antiquity, is the small temple of Isis, behind the great temple, and consecrated to the Egyptian Venus. This structure exhibits the royal legends of Pharaoh Rameses-Meiamoun, the grandfather of Sesostris. The most ancient sculptures of this edifice do not carry us further back than the reign of Cleopatra and Ptolemy-Neocæsar; all the rest belong to the period of the Roman dominion. A Greek inscription, indeed, with Roman names, and that of one of the Cæsars, was found sculptured on the exterior cornice of the portico of the great temple; and another, on the eastern entrance, repeated over each of the *listels* of the cornice.

It is thus clearly demonstrated, that the temple of Dendera, which once contained the circular zodiac, (now in Paris) and of which a fac simile is before us, is certainly not anterior to the reign of Augustus; nor is it to be supposed, that the celebrated zodiac is more ancient than the temple, of which it was intended to be the ornament; which deduction is amply confirmed by the hieroglyphic legends sculptured on the same stone which forms the zodiac itself, and where the imperial Roman title, AOTKPTP, (Autocrator,) appears in phonetic hieroglyphics. M. Champollion the younger, from the circumstance of the simple title being alone enclosed in the *cartouche*, (a somewhat oval enclosure, which contains the imperial names and titles; and, indeed, is the distinguishing feature of royal names,) assigns it to Nero, whose medals, struck in Egypt, bear, simply as their inscription, the word "Autocrator." According to the same distinguished authority, the circular zodiac, as well as all the other zodiacs of Egypt, are merely horoscopes, or astrological themes, either of the nativity of an emperor, or of the foundation of the temple; and are not, properly speaking, of an astronomical nature. M. Letronne has promulgated an opinion similar to that of Champollion, and thus expresses himself. "Nous pouvons, regarder comme un point de fait, que tous les Zodiaques d'Egypte ont été exécutés à l'époque romaine.—Ces monumens sont tous entièrement ou principalement astrologiques, dressés d'après les principes d'une prétendue science que l'Egypte avait vu naître, d'après le système de représentation dont les Egyptiens avaient l'habitude, et

par les procédés d'un art qui n'avait pas sensiblement varié."

The epocha of the Egyptian zodiacs is also inferred from the *style* of the sculpture, as well as the astronomical interpretation of the emblems which compose them. The examination of the inscriptions, which are in Greek characters, together with the phonetic hieroglyphics sculptured in the temples where these zodiacs have been discovered, prove that none of them are anterior to the Roman dominion in Egypt. There is still another interesting corroboration of these important deductions, in the discovery of a zodiac on the cerements of a mummy, evidently expressive of a natal theme. These proofs, collected from several diversified sources, amount to demonstration, and set the question for ever at rest. Thus has truth triumphed, and the Biblical Records have reaped fresh laurels in the keen scrutiny of a contested chronology.

A copy of the celebrated 'Table of Abydos,' discovered in 1818, by Mr. William Bankes, among the ruins of Abydos, an ancient, and, in the olden time, a magnificent city on the western bank of the Nile, is now before me. It is quite evident that this curious and interesting fragment of the antique, whether considered as a phonetic or symbolic, that is ideographic document, must be deciphered from top to bottom, and not horizontally, for, in the latter case, the *same word* would be repeated twenty-six times in succession. Now, the difficulty has been to reconcile the canon of Manetho's dynasties, with the chronology of scripture, and this table of Abydos had been supposed to corro-

borate Manetho's statement, while it, in the same ratio, impugned the truth of the sacred chronology. We are, therefore, deeply indebted to the researches of Dr. Lamb, who has, with considerable sagacity, and, as I think, successfully, sifted the evidence afforded by this fragment of antiquity, and from which the scripture chronology seems to emerge intact, while it entirely invalidates Manetho's dynasties of the Egyptian Kings,

The table of Abydos is composed of three horizontal bands, and twenty-six vertical columns; each of these bands contains a *cartouche*, which always embraces a proper name, consequently each vertical column includes also three cartouches, because it threads them all. Thus these cartouches contain a proper name, sometimes phonetic, *i. e.* denoted by hieroglyphics expressive of sound; or symbolic, or ideographic, that is, hieroglyphics, which have a *lettered* meaning, or alphabetic signification.

Dr. Wall, as well as Dr. Lamb, correctly infer that the table of Abydos gives no countenance or support to Manetho's list of Egyptian monarchs, but rather renders the whole untenable and fabulous, and entirely neutralizes Manetho's canon of kings, which had found an advocate even in the wary and judicious Champollion. I cannot, though but partially acquainted with hieroglyphic literature, yet from that imperfect knowledge, combined with the reasons and arguments of Dr. Lamb, but conclude with him, that the table of Abydos yields us evidence of only "twenty-five sovereigns, predecessors of RAMSES-SESOSTRIS; and

allowing to each of these the average of twenty-five years, we shall have five hundred years from the first king, probably MENES. Now, if the great monarch, to whose honour this tablet was engraven, died about fifteen hundred years before the christian era, a short time before the exodus, we bring the reign of MENES to about three hundred and fifty years after the deluge, a period when the descendants of Misraim, the son of Ham, would have become sufficiently powerful to form a great nation. And so far is this monument from confirming the statements made by Herodotus and Manetho, that so far as it goes, it is a witness against them, and confirmatory of the chronology derived from the sacred history."[a]

We have no certain account of the period in which the pyramids were constructed, or for what purpose they were built: some have supposed they were intended as places of sepulture; and, therefore, are to be considered as mausoleums. The late Dr. E. D. Clarke was of opinion, that one of these piles enshrined the body of Joseph, who rode in the second chariot of Egypt, and whose remains, obedient to his last request, were removed at the exode. The inner chambers of the one which has been explored, afford no key to the solution; nor does it appear certain that it ever contained a human body. It was much more likely to have enclosed the *sacred* bull, if it ever contained any thing at all. The *sarcophagi*, in the British Museum, if they have not been *monolithic* temples, which seems

[a] 'The table of Abydos,' 1836, p. 17.

to me most probable, were sufficiently capacious to enshrine this chief figure in their idolatry. The attempt to derive the term pyramid from a Hebrew root, appears forced. We think it much more probable that it springs from the Greek πῦρ—*fire;* and that instead of its Hebrew appellative, "Grave of the Dead," it is rather to be considered as an altar, connected with pyrolatry, from whence the sacred fire ascended, as in ancient Mexico: nor is it at all improbable, that it may, like the altar which Joshua built on Mount Ebal, to the North of Sichem, have been "plastered over with plaster," and had the creed of their mythology recorded on it in hieratic symbols. For any thing we know to the contrary, these structures may have been contemporaneous with the patriarchal age, or of the Pharaohs; or they may have been of the era of the Ptolemies. The literature of hieroglyphics may eventually solve this question.

I shall be but brief on the question of Indian chronology: it is so entwined with fabulous legends, that a key, to what truth it contains, is not easily found. The high antiquity once claimed for it, turns out to be a mere farce; and the late Colonel Mark Wilks, who distinguished himself in the literature of the East, informed me he had, in his researches, invariably found, that neither their literature, science, nor arts, had any just pretensions to a high antiquity. The Hindoos, like the Egyptians, have a train of fabulous *gods,* and *demi-gods,* figuring away in the legends of their mythology, prior to the deluge; but sober science has not to deal with such a succession of

terrestrial being. The gigantic excavations in the granitic mountains of Elora, forming the temples of Indra and Visvacarma,[a] and other temples and dwellings; with those of Karli, Elephanta, and Salsette; seem, in their majestic grandeur, to dispute with the pyramids, a title to overpowering effect, without the slightest pretence to any useful purpose whatever. *Effect* seems to have been the design kept in view, in order to overawe the devotee, by the unearthly majesty of giant forms. These excavations somewhat resemble those of the vast Necropolis of ancient Idumea. Not to trace out other resemblances, it may be mentioned, that in the *Keylas,* (or Paradise,) an insulated temple, hewn out of the Elora mountains, among the various figures, there is *Bhavani sitting on a Lotus,* (Kumala,) conspicuously displayed; and in which it requires no discrimination to discern *Harpocrates,* or the *Arueris* of Egyptian mythology. The *Lotus* may also be seen on the seat of the Colossus of Gournou. The massive forms of Indian architecture are the precise character of those of Egypt. The sepoys, who accompanied our regiments into Egypt, soon recognized counterparts of the objects of their idolatry, in India; the serpent; the bull of Ismara, in Apis; Gamda, in Arueris; Hanuman, in Cynocephalus; a crown, like that of Siva on the head of Osiris; and they recognized Paravati in Isis. It is even added, that they welcomed these as old acquaintance, and fell down and worshipped; while their officers were told by them, that the ancient people of

[a] This enormous excavation penetrates 130 feet into the mass of the granitic rock.

Egypt must have been Hindoos. Whether the Aborigines of Egypt borrowed their mythological characters from the plains of Hindustan, or the Hindoos from the country of Osiris, it is, at least, certain that both must have had a common origin; and we have just seen what degree of credit is to be placed in the high antiquity once claimed for Egypt—her pyramids and temples, her tombs and obelisks. The same reasoning applies to the obelisks of Axum, and the most ancient pagodas of India. There is a specimen of Persepolitan characters on a fragment of stone, brought from the ruins of Persepolis, in the British Museum; they are precisely similar to those of Nineveh and Babylon. A specimen of the cuneiform letters found among the ruins of Nineveh, has been described by Mr. Rich; and specimens of Babylonian bricks are in the British Museum. There is also a beautiful cylinder from the ruins of Babylon, in Trinity College Library, Cambridge, where I have examined it with interest. According to the interesting researches of Dr. Grotefend, what had been considered three species of Babylonian writing, are only varieties of writing the same characters; there being, in reality, only one distinct kind of Babylonian cuneiform writing. It is, I think, worthy of particular remark, that the inscriptions deciphered by Dr. Grotefend, are of the times of *Cyrus, Darius Hystaspis,* and *Xerxes.*

As to the legends of Indian deities, and pretensions to antiquity, the entire routine is a mass of fable, with a faint combination of truth, rendered almost obscure by the tissue of absurdities with which it is perplexed.

Mr. Seeley makes the following remarks on the adventures of the deities, which compose that interminable theme, the Hindoo Pantheon. "It is one of those, that, after the deepest research and closest investigation, produces neither amusement nor information, being monstrous lies and fabled impostures from beginning to end, as I know by the experience of many a weary and ill-spent day of study."[a]

According to the judicious remarks of M. Joinville, it is in the *precepts,* not in the *history* of the religions of Brahma and Budha, that we are to decide the question of priority between them. According to the Budhists, the world existed from all eternity; their calculations, therefore, relate entirely to the transmigrations of Gaudma, (whose living representative is the Lama in Thibet,) from the time he first thought of becoming Budha, until he merged into Nirwana. There are, however, traces of Brahminical calculations to be discovered in those of Budha. The Brahmins calculate the antiquity of the globe on a most extravagant scale, and this shoots into an epocha immensely prolonged. In the assumption of the astronomical periods, on which they profess to found their calculations, they have cunningly displayed some ingenuity. "The Brahmins and Budhists," says Joinville, "are equally bigoted and extravagant, with this difference, that in the *former* religion, are found *very deep ideas of astronomy,* in the latter, NONE. I have, till now, searched in vain for an instructive work in Singalese, relative to

[a] Wonders of Elora.

the heavenly bodies; and have found only uninteresting speculations on the influence of the stars upon the affairs of the world. The Brahmins respect fire, the Budhists do not. The former eat of no animal, the latter are restricted only to the not partaking of the flesh of nine, of which the ox is the principal. I am rather of opinion, upon a comparison of the two religions, that that of Budha is the more ancient." Then follow his reasons, which seem powerful. "The religion of Budha, having extended itself, in very remote times, through every part of India, was, in many respects, monstrous and unformed. An uncreated world and mortal souls are ideas to be held only in an infant state of society; and as society advances, such ideas must vanish: *a fortiori,* they cannot be established in opposition to a religion already prevailing in a country, the fundamental articles of which are the creation of the world and the immortality of the soul. Ideas in opposition to all religion, cannot gain ground, or at least cannot make head, when there is already an established faith; whence it is fair to infer, that if Budhism could not have established itself among the Brahmins, and if it has been established in their country, it must be the more ancient of the two." In the astronomical systems of both the Budhists and Brahmins we see the number 432 selected as the ground of their periodic number: other traits of resemblance may be discovered; and since "the Budhists were possessed," according to our author, "of astronomy before the Brahmins; and as both religion and astronomy are united, is it not probable that the

religion of the Budhists is the more ancient ?" These remarks are extremely interesting, and the question is important; for the Brahminical calculations in astronomy must be posterior to the schism that separated the devotees of Brahma from that of Budhism, which seems to have been the parent stock; and in that case the high antiquity the Hindoos claim, entirely vanishes. In the *Asiatic Researches* there will be found many solid reasons for believing that the religion of the Brahmins was grafted on Budhism, and that the Brahmins are the later sect, and the reformers. The devotees of Budha and Brahma have ever maintained towards each other an inextinguishable hatred and antipathy; remarkably resembling that bitter animosity and jealousy which existed between the Jews and Samaritans at the commencement of the Christian era; and this hostile schism between the followers of these two great sects of Indian mythology, may, *providentially*, be the means of deciding the question of their chronology with a precision which could not be otherwise obtained. When we consider, with regard to this question, the extracts from the *Maha-wansi*, referred to in the next chapter, there seems to be an evidence of reference to early events connected with genuine history; a fact, which, in our view of the case, goes far to confirm the priority of the mythology of Budha; and when, in the progress of oriental literature, we shall have more clearly deciphered the Singalese writings, we may gain information of importance on its more ancient history; and especially of that eventful period when the Brahmins expelled the Budhists from

the Peninsula of India, and the latter became thenceforth located in Ceylon. The source and origin of this quarrel, still remaining in full force, will solve the interesting problem, and reduce the Brahminical pretensions, which are so "cunningly devised," to the limits of truth and the precincts of legitimate history. The only tangible epocha of antiquity which the Budhists can pretend to claim, will not carry us further back than 1000 years before the christian era. Sakia, or Xaca Sinka, according to the Chinese, is placed 1029 A. C. The Thibetian accounts make the era of this Budha still more recent. In the annals of Magadan princes, a change of dynasty, connected with religious opinions, took place about 1000 years A. C.; and, according to the authority of Sir William Jones, and the Sanscrit inscription at Budha Gaya, a Budha was born 1014 A. C. The Budha Gaudma may be singled out as the most distinguished founder of the faith of Budhism, and (in the harlequinade pantomime of *Wessantara,* and the 550 changes of his metempsychosis,) cuts no inconspicuous figure in the Singalese mythology, Gaudma cannot claim a more distinct epocha than 550 years A. C.; and this is the only tangible graft on the parent stock of ancient Budhism. Mr. Upham remarks, that "Budhism is in itself a primitive doctrine of parallel pretensions with Brahminism; that the latter faith recognizes its earlier doctrine, and incorporates its author with its philosophy; that the fatal wars which drove Budhism from India, originated in the principles which we trace in the revival of the present system of the doctrine of Budha;

and that the most important link therein, is manifestly the doctrine of metempsychosis; a principle alike subsisting both in the anterior eras, and in the present Budha-verouse, or law of Gaudma."

"Turning your eyes," says that eloquent and accomplished scholar, Sir William Jones, "in idea, to the North, you have on your right many important kingdoms in the eastern peninsula: the ancient and wonderful empire of China, with all her Tartarian dependencies; and that of Japan, with the cluster of precious islands in which so many singular curiosities have too long been concealed. Before you lies that prodigious chain of mountains, which formerly, perhaps, were a barrier against the violence of the sea; and beyond them the very interesting country of Thibet, and the vast regions of Tartary." Over these immense territories, together with those beyond the Ganges, the Burmese empire, and the kingdoms of Siam, Cambodia, and Cochin-China, did the religion of Budhism once extend and hold the nations in subjection; and though Hinduism now sways, in these countries, the mythological sceptre of Brahma, it is not difficult to decipher the ancient tenets of the parent belief. Mackenzie, in describing a temple of Budha at Valligaam, mentions, among the figures of the mythological paintings, a *large white elephant;* and we know how remarkably attached to the monopoly of this animal is the king of Siam, who covets no title more lofty than that of the "king of the white elephants." The states of Indo-China admit their having received their arts and religion from the kingdom of Ceylon. There can be no

doubt that Mexican mythology was connected, in one of the epochas of its history at any rate, with that of Budha.

The caves of Elora are in harmony with the land of elephants. The legends of fable are peopled with tenants of unearthly size and mould. Interminable periods, and awful forms of gigantic majesty bespeak the tone and temper of fable. Just as when we ascend some lofty eminence, our shadow, falling on the mantle of mists which hover round the mountain, adumbrates a terrific and gigantic form; so, the legends of the past, when reflected from an opaque mass composed of the mists of superstition, seem to shadow forth beings like Ossian's ghosts—"dim forms of uncircumscribed shade." Let an enlightened philosophy take up the *jutakas,* (the chief books of Budhists,) and the *institutes of Menu,* admitted by the Brahmins to contain their purest code, and which embrace their *vedas* and *puranas,* (theistic and philosophic works,) and compare them with the sacred volume; the well-informed mind will be at no loss about coming to a decision. The rays which fall on the shasters of the east, from the lamp of truth, only discover to us "a darkness which might be felt,"—deeper than that which brooded over the land of Egypt, when "no man knew his brother." We find the following in the *vedas*:—"The whole universe is part of the creator, subsists in him, and returns to him. This first being, alone and without likeness, was the *all* in the beginning; he could multiply himself under different forms," &c. The *puranas* are ancient Hindoo books, which treat of

the creation, and the genealogy of their dieties and heroes.

The astronomical tables of the Hindoos, over which infidelity had rejoiced, and which it had hailed as a triumph to its cause, must from our premises, rest on debatable ground, and render the notions of M. Bailly and his commentator, Playfair, very suspicious. There can be no doubt of Playfair's infidelity; but, as it is *truth* that is the question at issue; we overlook the sneer about "superstition." It seems that Playfair avowed his conviction of the accuracy and solidity of M. Bailly's calculations and reasonings, which, according to him, made the *observations* on which the Hindoo chronology was formed, 3000 years before the Christian era; but according to Delambre, notwithstanding these pretensions of Playfair, (which leads us to infer that he had absolutely verified, by positive calculations, Bailly's results,) he had not even discovered a *gross error* existing in the divisor, which neutralized the entire conclusions. This is a very serious impeachment of Playfair; but truth has reluctantly extorted it from Delambre, who had no friendly feelings toward the question of Revelation; and whose evidence, therefore, cannot be suspected. Laplace, in his *Systeme du Monde,* in reference to these tables of Indian chronology, says, that they are NOT of high antiquity, and tells us, moreover, that one of the epochas is necessarily *fictitious* and the other *not grounded on observation.* None, at all acquainted with Laplace's works, will believe that he was much removed from downright atheism; at least, his "System of the

World," and "Theory of Probabilities," seem to carry too lamentable proofs of this miserable defection; unless the figures he makes to dance at the close of the former work are to be accepted as deities belonging to polytheism. Delambre observes of Bailly—"he never writes but to prop a system framed beforehand; he glances slightly over the writings of the ancients, reading them in bad translations; and runs over all the calculations, in order to pick out obscure passages which may lend some countenance to his ideas." This portrait of Bailly, drawn by one of his own countrymen, is not a very flattering one—

"Fas est ab hoste doceri."

Cuvier's remarks are very interesting and conclusive: "The whole system of the Indian tables, so elaborately conceived, falls to pieces of itself, now that it has been proved that this epocha was adopted from calculations *retrospectively* made, the result of which is false. Mr. Bentley has discovered that the tables of Tirvalour, on which the assertions of Bailly were principally founded, must have been computed towards the year 1281; and that the *Sourya-Siddhanta,* which the Brahmins esteem their most ancient scientific treatise on astronomy, pretending that it was given by revelation more than twenty millions of years since, could have been composed only seven hundred and sixty-seven years before our own period." We have also the authority of Mr. Davis, who has diligently examined the Hindoo astronomical writings, and who confirms the conclusion, that they are founded on a retrograde calculation,

exactly as our Julian period has been. M. Delambre thus concludes his remarks on the subject: "It appears there does not exist, at present, a single Hindoo book which can possess an antiquity higher than one thousand three hundred years, if it makes the slightest mention of these enormous periods; and none of the romances called *puranas,* date farther back, from the present time, than six hundred and four years, while some of them are more modern still." Thus has the frost-work of the Hindoo chronology dissolved in the sunbeam of truth, and left the Biblical chronology triumphantly victorious. We are warranted, therefore, exultingly to quote the conclusion of Sir William Jones, as a safe sequel. "There is no shadow, then, of a foundation for an opinion, that Moses borrowed the first nine or ten chapters of Genesis from the literature of Egypt; still less can the adamantine pillars of our Christian faith be moved by the result of any debates on the comparative antiquity of the Hindoos and Egyptians, or of any inquiries into the Indian theology."

CHAPTER VII.

THE FALL OF MAN—THE MYTHOLOGY OF PAGANISM.

THERE is no Biblical evidence of RAIN having ever fallen to water the earth, in antediluvian history, nor is there the least necessity to suppose it indispensible. There are many parts of the earth which are never visited by a shower, and the abbreviation of human life, may be partly dependent on a change in the hygrometric, &c. character of the circumfused atmosphere. The Hebrew prophet informs us,—"There went up a mist from the earth, and watered the whole face of the ground;"—a simple and beautiful solution of the phenomena of evaporation, and the formation of dew: the latter reserved for the genius of Dr. Wells to demonstrate, though the fact had already been unequivocally recorded in the Volume of Truth.

Of a kindred character is the description, that the rivers run unto the sea, yet the sea is not full; to the place whence they came, thither they return again." It requires some skill in science to yield a ready assent to the truth—the literal truth, which this paragraph implies. Thus, too, is it with the sublime expression:

"He weighed the hills in scales, and the dust in a balance," "and measureth the seas in the hollow of his hand;" but, who does not *now* see embodied in that language, the theory of definite proportions, on which is founded the scale of chemical equivalents? It has been proved beyond doubt, that all material forms are constituted by weight and measure, and aggregated and adjusted according to fixed and determinate laws.

The fall of man is a terrible event in the history of the species. It is related with affecting brevity, and with all the simple emphasis of truth. The inspired historian informs us that "The Lord God planted a garden eastward in Eden; and there he put the man he had formed." The Creator, by a mysterious process, created Eve to be the partner of the prototype of our species, and share with him in the delights of "the garden of the Lord." The Deity held converse with his creature, and man walked with his Maker amid the flowery scenes of creation, and all the varied blessings which a beneficent and bountiful Providence had profusely bestowed. So long as the crown of innocence was seated on his brow, and "Holiness to the Lord" was the sacred motto which sparkled in the halo that encircled it—"it was well with him." The range of enjoyment was ample, and the cup of blessing full.

Pæna metusque aberant:—
Ver erat æternum,—

Man was a free agent, and a test of fidelity was propounded:—the duty of obedience to a heavenly legislation would be crowned with immortal life;—and

a "hope blooming with immortality" was the price of his obedience; while disobedience would be followed by the forfeiture of the friendship of GOD, and from that instant the seeds of mortality would rankle in his frame; man "should surely die," and his posterity feel the shock of their progenitor's disobedience. But this assurance seems to have been "like an idle tale, which they believed not." In all this arrangement we can see nothing but wonderous condescension. The test was simple, and the task was easy.—Only *one tree* of Eden's glorious variety was forbidden: the principle of EVIL, however, under the insiduous form of a *serpent*, seduced the credulous pair from their allegiance. They were not ignorant of the consequences which an act of disobedience to the mandate of their Maker would entail; and GOD had, in his conduct to these his creatures, given them no cause for distrust, and no plea for doubt. The colloquy between the tempter and the tempted is full of sophistry; and the consequence in the tempted forcibly displays "an evil heart of unbelief." "The serpent said unto the woman, ye shall not surely die."—"For GOD doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as *gods*, knowing good and evil." The fatal chord was touched; and man, by an act of treason and rebellion, forfeited his allegiance, and "fell in the first transgression." Epiphanius says "there was no evil in the tree itself, for GOD had planted nothing evil, nor did death come through knowledge, but through *disobedience*. The tree was for maturity, not babes."

I am perfectly aware that this fearful transaction has been considered *metaphorical* or figurative—a flourish of orientalism; but the Bible no where deceives us, and the event detailed is perspicuous and palpable. It would be curious to know by what mental process these reveries have been acquired, or by what special act of revelation such important knowledge has been communicated. The Jews understood it as a literal event, do now receive it as such, and it was so understood in the apostolic age. Nothing but a bold inversion of the principles of reasoning, and a vain conceit founded on the rash assumption, that we are wiser than He who made us, could have dared to go such lengths: and why stop here, and not apply the same unwarrantable dogmatism to the entire fabric of revelation. In one of the MS. papyri discovered in Herculaneum, the author sports some speculations of this kind in respect to the heroes of Homer, whom he considers *allegorical.* Agamemnon was *ether;* Achilles, *the sun;* Helen, *the earth;* Paris, *the air;* Hector, *the moon;* and so on. Of a similar nature were the arabesque notions of Père Hardouin in the last century; who, after a profound study of antiquity, made the notable discovery, that the whole world was the dupe of extravagant imposture. According to Him, Homer and Virgil, Cicero and Demosthenes, never existed but in fancy; Rome and Greece had never conquered or enlightened the world; the *chefs-d'ouvres* of the genius of antiquity, were only decoys to deceive posterity; and so we were desired to believe that all these things were the work of some clever monks of

the middle ages. Apparently following in the footsteps of this eccentricity, Sir William Drummond wrote a work, entitled ŒDIPUS JUDAICUS, in which we were gravely assured, that the entire structure of the Old Testament was metaphorical, and astronomically emblematic. According to Sir William Drummond's views, the twelve children of Jacob were merely the TWELVE SIGNS OF THE ZODIAC; and the Israelites fleeing before the men of Ai, the SUN CUTTING the PLANE OF THE ECLIPTIC. These were, indeed, notable discoveries, that might well excite "our special wonder." The truth of the matter is, that on the *petitio principii* assumed by Sir William Drummond, we might come to any conclusion, however ridiculous or absurd; and, accordingly the author of the ŒDIPUS ROMANUS shews *as clearly,* that the TWELVE CÆSARS were the *twelve signs of the zodiac,* and consequently must have been the *twelve children of Jacob,* on Sir William Drummond's principles; and, that CÆSAR PASSING THE RUBICON is only another version of the children of Israel fleeing before the men of Ai. But, waiving the consideration of such trash, what, we may well ask in astonishment, are we to think of Sir Wm. Drummond's pretensions to astronomical science, on which he founds such sweeping and monstrous absurdities, when we PERSONALLY KNOW that Sir William Drummond, after smarting under the severe and just censures of the *Quarterly Review,* submitted a copy of that work, full of MS. marginal notes, to a celebrated astronomer on the continent of Europe, in order to have his errors rectified, and his blunders

adjusted. In the possession of this astronomer, (as distinguished as any that the science can boast of,) we saw this copy; and were at the same time assured, that he had found it to be a tissue of astronomical errors from beginning to end.[a]

Happily, for all these flights of fable and romance, inductive philosophy propounds a test:—of this description was that proposed for the *idealism* of Bishop Berkeley; namely, to cast himself headlong from one of the arches of London Bridge, and trust to his idol to save him. We should, in like manner, have made short work with Père Hardouin, by simply leading him to the house once tenanted by Salust, in Pompéii, exhumed after a lapse of seventeen centuries; and having pointed to the name of C. SALVSTIVS, inscribed on the door post, there left him to ruminate. This would have been a simple *argumentum ad hominem;* and, where the question is susceptible of this kind of argument, it is generally convincing. Our readers will remember, in illustration, the solution of the notable problem touching *motion,* "a body cannot move where it is, and it cannot move where it is not, *ergo,* there can be no such thing as motion:" Q. E. D. In order to demonstrate the fallacy of this proposition, an individual rose from his chair, and walked across the room, and thus afforded palpable proof, that *a body could move from one place to another;* ergo, *there was such a thing as motion.* Absurd as these things, abstractedly considered, appear to us, yet, of such

[a] Baron de Zach, now no more.

materials are composed many of the opinions that have made the world stare and wonder; such as HUME'S ESSAY ON MIRACLES.

Hitherto Eden's happy pair had known only GOOD; they had surely ample evidence that their CREATOR was their benefactor, since not one ingredient of happiness had been withheld. "What could he have done more to his vineyard?" Amid all this latitude of happiness, it was a natural inference that no "*good* would have been withheld; 'omnis feret omnia tellus,' was the picture of the golden age; but man would know EVIL, though the knowledge might be purchased at the expense of immortal life, and forfeits the friendship of heaven. Had it been a hard task, something might have been put in on the part of sophistry, by way of plea: but man is left without excuse.—"The gold has become dim, and the most fine gold changed." The act of criminality was aggravated by the very *simplicity* of the test of obedience. Let those who delight to harp on the string of the "dignity of man," remember Eden; it is not "a light thing" to sin with a high hand, and transgress the commandments of GOD. Some there are who think that the crime was slight, and the punishment too severe: it will be perceived, I think, differently. The sophistry, by which these individuals endeavour to support their views, proves too much for them. Since the test of obedience involved no severity, and was in itself easy of fulfilment, the crime of apostasy was thereby enhanced. The magnitude of the crime is not to be measured by the *nature* of the test, but by the fact, that it involved a direct

act of disobedience to the commands of GOD; and, we presume, none will contend that the CREATOR has not full right to the allegiance and obedience of his creatures. The CREATOR was no hard task-master, and he had surely a right to expect obedience from the creature of his power and his providence. No sophistry can evade the conclusion, that he was justly chargeable with treason and rebellion against his GOD. The temptation was not long continued, but it was too successful;—the pearl of his happiness was dissolved in the perilous experiment, and the link which united him to GOD, dissevered. Besides these considerations, there was a motive of another kind superadded to the act of obedience. His posterity should enjoy the benefits which obedience to the law of GOD secured; or should suffer in the act of rebellion, if his allegiance were forfeited. Now a good man's benevolence is not entirely absorbed in *self;* the interests,—the immortal interests of those dependant on him, would be a powerful plea with him, and might produce a pause in his conduct, which might guarantee their safety, even though he put his own in jeopardy. The history of the event seems, in our humble view, compatible with what an inductive science would teach, right reason approve, and altogether consistent with the conduct and government of a just and good Being—infinite in purposes of mercy, and fraught with the attributes of holiness. It was meet that a test should be propounded to try the allegiance of the creature to the CREATOR. Man was a FREE AGENT, and therefore became accountable; for the freedom of his will was not interfered

with. It was, therefore, an act of wilful disobedience, in its most aggravated form. It was giving GOD the lie, who had clearly informed him of the consequences; but he yielded on the very first suggestion of "a lying spirit." This seems the simple portraiture of an historical event, and as such we mean to consider it, while we think every unsophisticated mind will yield acquiescence. We are aware that it will be attempted to attenuate the delinquency, by shifting part of the blame from the tempted to the tempter; but this proxy plea will not avail:—it would be scouted in a court of justice. Had there been no temptation, there could have been no test of obedience—no proof of free agency, nor of the nature of man's relation to GOD—no accountability. The absolute necessity, therefore, of the test of man's obedience, must seem sufficiently obvious. The only objection that can be made by the most obdurate infidel, in full defiance of an inductive philosophy, is, that *we* should suffer in the fall of our prototype. Right reason must, at once perceive, however, that if we are branches of a common root, and if that root be tainted either with physical or moral disease; we, as connected branches, must suffer, as naturally as cause and effect succeed each other.

Our prototype was the federal head or representative of his posterity. Man lives not for himself alone; and posterity would have enjoyed the benefits and blessings had Adam abode in innocence, but 'he being in honour did not abide;' 'sufficient to stand, yet free to fall.' Children who have committed no *actual guilt*, suffer the penalties of pain and death. On the principles of

mere theism, this cannot be explained compatible with just conceptions of a beneficent Creator, and whose nature is infinite love, if we reject the fact of the FALL OF MAN.

There is, moreover, a *bias* in the human mind to do evil, and by that test the scepticism of man touching the event, stands condemned; 'conscience accusing, or else excusing.' By actual transgression which is universal, man 'sets his seal' to the truth of original transgression. If there be a gangrene at the root, the rest of the tree will suffer, and its branches and fruit be 'corrupt;' and our hearts in their condemnation of our deeds, plainly announce that we have indeed sprung from a common 'root of bitterness.' Conscience would condemn our sophistry, should we endeavour to escape from the conclusion.

Children participate in the benefits and blessings secured by a father's virtues; and children are poisoned and destroyed, physically, mentally, and morally, by a parents delinquencies. 'Shall we charge GOD foolishly?" For this is indeed a part of the course and constitution of nature. These facts prove incontestibly; and from the conclusion, there can be no rational appeal, that this life is a scene of trial and probation, that 'no man liveth for himself,' alone, and 'no man dieth for himself,' alone;—that there are dependencies hinging on his character and conduct. Man, therefore, is even *now* the representative of his race, and amenable to his offspring; and is verily guilty, should his conduct cause them to stumble. Man's *responsibility* is involved in this question, and

naturally springs from it; these must stand or fall together. To be consistent, we must accept the scripture account as confirmed by the analogy of nature, and the only inductive and rational mode of accounting for the facts and phenomena of the case. There is only one consistent alternative in my mind, to say at once with the *fool*, there is no GOD!

Conscience, and the record of observation, attest the truth, that all is not right with humanity, and that some terrible catastrophe has befallen it; it is not with it as in times past. The authority of every age, and the testimony of a world, proclaim these tidings to the ear of reason; and reason admits an attestation so universal.

As the proof is universal among all the families of the earth, that an inherent depravity and bias to evil lurks within and adheres to human nature, without one solitary exception, this simple fact affords a living and incontrovertible evidence, that all have sprung from one common root, and fully substantiates the sacred narrative. There are, therefore, two palpable evidences in living monuments to the truth of Eden's tragedy; namely, the *bias* in the soul of man to purpose evil, and the 'knowledge of good and evil' universal among all nations of the earth. Their consciences 'accusing, or else excusing them.' Paul, therefore, only repeats a truth, which it requires an unusual share of infidelity to oppose. "The good which I would, I do not: but the evil which I would not, that I do." There are some who will say any thing; but it requires more than an ordinary share of fool-hardiness to array the

mind in opposition to a fact which is as evident as that of existence,

Let, on the other hand, the important motive which was altogether set at nought in this melancholy defection, and desertion from the standard of good, weigh with man in the intromissions of life and intercourse of society, namely, "that no man liveth for himself, and no man dieth for himself;" that he is not *at liberty* to do evil, and "he is not his own;" that he lives not for himself alone, but for others; the operation of that motive would completely change the aspect of the moral world. In Eden it would have saved him from ruin, and the consequence of the most flagrant turpitude that ever stained the annals of crime.

We shall next proceed to inquire what further evidence we have within ourselves, independent of the monitor conscience, and the amount of testimony from other sources of attestation. Among the fictions of the poets, and the fables of the east, we cannot fail to discern the fatal truth so clearly and unequivocally pourtrayed in the sacred records. The golden age—

> ——— "que vindice nullo,
> Sponte sua sine lege fidem, rectumque colebat;"

was that happy period, when "righteousness and peace embraced each other." We read of a man formed of clay, animated by a spark from heaven; of a female adorned by the graces, and gifted with all the charms of beauty; and of a fatal casket, which, being opened by her, sent forth over the face of the world a direful train of evils; but amid these calamities, was a reser-

vation of hope, that a time would come when all would be well again, and man restored to the blessings of the golden age, which had, in a fatal moment, been forfeited. These adumbrate the great event which we have been considering. The classic will also remember, the Garden of the Hesperides, and the Golden Apple. In a painting from the walls of Herculaneum, which is a mythological representation, it is not difficult to trace an allusion to the serpent, with Eve, and the forbidden fruit. I give a fac-similie of an ancient coin in my possession, namely, Venus and the Golden Apple, as illustrative of this fact, deduced from heathen mythology.

Of a similar description is the Vale of Tempe, the Paradise of Phaneas, and the παραδεισος of Strabo. The Brahmins believe and teach that man is a fallen being. The same fact is admitted by the entire pagan world, both in times past and present; while the universality of sacrifices is a palpable attestation to the truth of the position; they cannot be otherwise explained, and are a proof that the fact is fully acknowledged, and that too by universal consent. The same thing is conceded in the necessity of intercession—in the *Genii averrunci* of the Egyptian mythology, and the *Penates,* or *Dii intercessores,* of Rome and Greece:—all of which are connected with the same belief that made Micah cling to his *teraphim* or *telesms;* and when they were stolen, to raise the bitter cry,—"Ye have taken away my gods which I made, and what have I more?"

The diversified mythologies of mankind afford sufficient evidence of the memorable event of Eden. Ob-

scure, though the glimmerings of truth seem to be, they can still be traced in characters sufficiently legible; and however they may be distinguished in other features, and subsequent periods of their history, they bear ample proof that their source and origin are the same. In the mythologies of Budha and Brahma, we find strong attestations of some of the most distinguishing features of the early history of mankind; and, when separated from fable, are remarkably confirmatory of the Biblical Record. It would be truly absurd to suppose that the Hebrew legislator "drew his narrative through Egyptian conduits, from the primeval fountains of Indian literature." The information obtained through such a turbid medium, would have presented a very different aspect from what we find recorded, as the circumstantial characteristics of the antediluvian age. Tradition may be easily supposed to have been founded on an unbroken series of attestation from the patriarch and his family who survived the catastrophe of the deluge, and who might have scattered the elements of truth over the eastern hemisphere; but the atmosphere of oriental literature is one altogether unfavourable for the preservation of the simple beauties of truth. Poetry, the cradle of fable, and all its arabesque drapery, casts a tinselled veil over her form. It requires something more than such an atmosphere can afford, to those who breathe it, to rise above it, and separate truth from error. The sun, which imparts that illumination, must be above the turbid firmament where truth and fable are so intimately combined, in order to promote their separation.

The mental vision, beclouded with error, cannot be expected, without some superadded power, to "shuffle off its coil," and rise above the darkness which perplexes it: and the mind cannot be supposed to act in opposition to itself. With an equipoise of truth and error, and the will inclined to the latter, by what talisman did it disentangle itself and rise superior to the world around it, and all its millions? Certainly, the record of antediluvian history might be preserved by a living link, which connected it with a postdiluvian age; and, though we do not know the species of register which transmitted so faithfully the history of the human family from its prototype to the last of the antediluvian race, it is altogether credible, and may be reasonably believed. This would be more decidedly and specifically secured by the protracted periods of antediluvian age. The patriarch, who witnessed both the one and the other, was a very appropriate vehicle to perpetuate the information, and preserve the annals of the past. He was the channel, through which this stream of knowledge flowed from the one world which was destroyed, to the other which yet remains. The ark was the repository in which the archives of a former world were preserved; and, by the descendants of the patriarch, these memorials would be dispersed hither and thither. In process of time, the details would become exceedingly obscure; poetry and fable would trouble the waters, so that truth would only faintly sparkle through the abyss of creative imagination. It is immaterial whether we believe that the Hebrew prophet, instructed of GOD, was enabled to

collect the gems of scattered truth from the rubbish in which they were imbedded, or obscured, and set them in the diadem of a pure and spotless theism; or, that the truth was immediately communicated, in one effulgent vision, to the prophet's mind: we prefer the latter. Brought up in the court of Pharaoh—the protegé of the daughter of a king—he was nursed in the superstitions of Egypt, and cradled amid her idolatries; but he rose far above them. His father-in-law was one of the priests of Heliopolis; so that if his learning and attainments were commensurate with his opportunities, he must have been truly what the Scriptures describe him to be, "learned in all the arts of the Egyptians." Initiated into the ritual of Egyptian mythology, and from his family connexion with Jethro, thoroughly instructed in the literature and science of Egypt, which must have been the almost exclusive prerogative of her hierarchy; we perceive this favourite of fortune, suddenly emancipating himself from the thraldom of his situation, denuding himself of all the advantages secured by a Pharaoh, become a voluntary exile in the land of the stranger, illuminated by a theism, and inculcating its precepts with a steady purpose. His institutes remain in evidence; and, compared with the masquerade of Egyptian deities, and the entire paraphernalia of the mythology of that country, it is so dissimilar in every part of it, as to form a striking and bold contrast—as opposed as the sunbeam to Erebus—"Hyperion to a Satyr." That such a clear and luminous system should be drawn, or should emerge from the legends of eastern fable, is not likely; nor can it

gain an easy credit. The Hebrew prophet obtained it at once from a pure source, and it has, ever since, been preserved unmixed with the streams of error.

From whatever source Moses obtained the materials for his history of the primeval world, it is not conceivable that Egypt supplied the means of information: and the Indian legends, when accurately considered, do not give the slightest countenance to the supposition, that the materials of his history, much less his theogony, could have flowed from thence. There must have been some common source; and seeing how infinitely that of the Hebrew prophet transcends all of them, we are compelled to believe, that he was led by the Spirit of truth immediately and directly to its fountain. Ever since, by almighty Providence, the heavenly flame has been preserved, and transmitted down to the present period. It presents itself fearlessly to the lynx-eyed investigation of severe induction and a philosophy exalted in its merits by time. We trace this luminous line through the flux of ages, with thick and palpable darkness on the right hand and on the left, which clearly demonstrates an overruling Providence, else the darkness would have broken in, overshadowed and extinguished it. We may expect some faint traces in the regions of the East, of the events so clearly thus brought to view; but let us not forget, that it is by this very Light that we are enabled to discover these vestiges of truth, and separate them; while they, on the other hand, operate as powerful auxiliaries to corroborate the Sacred Record, and prove, in terms too palpable to be misinterpreted,

what would have been the fate of TRUTH, had GOD abandoned it to the imaginations of men, "whose foolish hearts are darkened."

We can imagine that fable may possess a nucleus of truth, and that this truth may have suffered an eclipse, or at best be dimly seen through the fogs and mists which have condensed upon it; but we cannot comprehend how error can rectify itself or truth be disentangled from a turbid sea of perplexity and uncertainty, by the bewildered mind, itself struggling with doubts and the darkness of error. In order to enable it to rise above this its native medium, it must receive a buoyancy from a source independent of, and altogether above itself. As a mythology, which enjoined the worship of LEEKS and ONIONS, is obviously a channel through which the sublime theism of the Old Testament could never have flowed to the divine legate; so it is equally a wild conceit to suppose that such a system could have proximately come from the legends of eastern fable. Can an impure fountain send forth a pure stream? On the principles of causation, the fountain of MARAH will only supply the waters of bitternsss. A pure spring will supply a stream pure in its elements, but this may be rendered turbid in process of time, by contingencies, which may either disturb its course, or infuse into it the principles of impurity. The Egyptians have left behind them their credentials sculptured in the obdurate rock or hermetically sealed up in the cerements of the tomb; we have, therefore, no necessity to draw our information indirectly from Juvenal, but directly from themselves, as

the mummy holds immediate intercourse with us by virtue of the papyrus in his withered hand. This mythological document informs us too, mournfully, of the dark mysteries through which he contemplated a future state of existence, and of the doubts and fears with which the spirit had to struggle. The entire transcription of the funeral ritual of the Egyptians, (parts of which are found in mummy-cases,) extended to more than fifty feet in length. This was the chart of the soul in its adventures through the 'valley of the shadow of death,' to the dwelling of Osis in Amente. We have already cited the opinion of Dr. Young, as founded on his researches into the literature of ancient Egypt, so that there can be no doubt about the matter. Their monuments remain, and we can now read their inscriptions for ourselves; and with the brighter lamp of truth in our hand, the "thick darkness" will be felt more palpably than in the "olden time before us."

When we take a calm survey of the heathen world, we can discover no pleasing images on which the mind can pause with delight. While wandering among the interesting models of the "tombs of the kings," exhibited some years ago, by Belzoni, in London, after his return from exploring the subterranean recesses of their originals, the vision of the son of Buzi, in Chaldea, flashed forcibly on our mind: "Behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the walls round about,"—"Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"

In the plates of Rossellini the Ibis is connected with the lotus, and there is also the *Brahmin bull,* with the flower of the lotus attached to its neck. The rose of the Nile has now forsaken that mighty river, but it floats on the Ganges. The seed, enveloped in a ball of clay is cast into the water, a method even now practised in India, and agreeable to ancient historians, once employed in Egypt. The misletoe, when found on the oak in this country, was highly venerated by the Druids—a rare circumstance in the British isles; but agreeable to Mr. Royle, its association with the oak is by no means an uncommon phenomenon in the Peninsula of India. These, and many other facts, point to India as the cradle of the Egyptian mythology, and to the same source for the rude mythology of the Druids, in which some faint and indistinct glimmerings of its patriarchal origin may be traced.

It may be interesting to select, by way of illustration, one of the most gifted spirits which the pagan world presents, as a decisive proof that "the world by wisdom knew not God." It is, however, necessary, for the purpose of elucidation, to observe, that the worship of devils is inculcated and enjoined by the doctrines of Budhism; and we perceive a *cock* in one hand of the devil, called *Calloo-coomare,* as well as in that of the demon *Rirey:* so that even SOCRATES appears to have been a worshipper of demons. Mr. Upham, in his "History and Doctrine of Budhism," has supplied us with the picture of an actual scene from the woods of Ceylon, affording a melancholy portraiture of the "gross darkness" which brooded over, and still covers

the heathen world; and we quote his own words as affording an irresistible evidence of the melancholy fact. "However high," says our author, "his intellectual attainments, philosophy could not lift her greatest follower, (Socrates,) at his death, above the standard of the humblest disciple of the Budha when sacrificing a cock to the Bali, or planetary influences, as he lay languishing under sickness amid the woods of Ceylon: we see the same vow and offering, the same tribute to the deity, as marked the last hours of Socrates:—uncovering his head, for his head was covered that nothing might trouble him, 'Crito,' says Socrates, (these were his last words,) 'we owe a cock to Esculapius; discharge this vow for me, and do not forget it.'—A midnight scene which was witnessed in the forest of Ceylon, wherein a magical practitioner was addressing the sparkling host of heaven, 'the Bali,' in behalf of an unfortunate individual languishing under sickness, will demonstrate how precisely this last act of the greatest philosopher of the Athenian school that ever existed, sprung from the same root of doctrine as that of the sick Singalese."[a]—"Οφειλομεν ἀλεκτρυονα"—*ironically,* according to Racine the younger; but this was not a time to play the fool, and would be inconsistent with the character of Socrates. The ancients kept a cock in their towers, or turrets, which were a species of temples to announce the dawn; the cock, therefore, became sacred to the sun. On examining many of the Etruscan vases, as well as lacry-

[a] London, Ackerman, 1828, folio edit. p. 13.

matories, discovered on the estate of the prince of Canino, in Italy, I found the cock represented in several cases. On a coin of Selinus, that I have seen, a cock is represented beneath an altar; on a coin of Himera, in my possession, the cock is figured on the reverse. It seems to me, therefore, that the expression of Socrates too mournfully pourtrays the aspect under which that great man regarded futurity. We owe a cock to Escalapius; let the debt be paid, let the sacrifice be made, for I shall awaken no more. It is connected with the same belief which inscribed on the tomb, "diis manibus," and "somno æterno." As we consider the mythology of Budha anterior to that of Brahma, (and there is no evidence for believing that this source could supply materials for the theism of the Scriptures,) we need not consult its offspring, Hinduism. Our opinion, therefore, entirely coincides, it will be perceived, with that of M. Benjamin Constant: "L'apparition et la durée du théisme juif dans un temps et chez un peuple également incapable d'en concevoir l'idée et de la conserver, sont à nos yeux des phénomènes qu'on ne saurait expliquer par le raisonnement. Le théisme qui s'y amalgamoit avec le panthéisme, ressembloit peu à la notion de l'unité de Dieu, telle que les livres hébreux nous la présentent, simple, claire, établissant entre la Divinité et les hommes des rapports moraux. Ce dernier caractère constitue la différence essentielle qui sépare ces deux espèces de théisme."[a] In the pagan world, indeed, "every hill

[a] De la Religion Consideree dans la Source, &c. Tome II. p. 219, &c.

was olympus, and this olympus heaven; every valley erebus, and every prince a god."

From our preceding remarks, it will be perceived that we may naturally expect some gleams of truth, sparkling like fire-flies amid the wilderness of paganism. The following extract from a literal translation of a portion of the Maha-wansi, one of the most revered of the sacred books of Budhism, and considered as a faithful transcript of the doctrines of the devotees of Budha, is given by Mr. Upham. It presents an interesting corroboration of some of the most remarkable events and circumstances which characterize the antediluvian age. "At that time all beings lived an *assankaya* of years; no sin was there in the world: the immense duration of their life caused men to forget their birth, and to be unmindful of their death; they knew not the infirmities of life, nor the miseries of the world. They derided the very deities, as these were not the fortunate partakers of such a length of days; so that at that time the life of mankind in this world outlasted the existence of the gods. Irrational animals had also their kings in those days; the narration of these facts appears in the ancient histories." In the sequel we have the translation of the king Maha-mandatoo Chackrawarty-raja: "This king having enjoyed great happiness in the world of mankind, ascended in that state of life to the world of the gods." We cannot fail to discern here several remarkable circumstances, having a distinct reference to events recorded in scripture history: the protracted lives of natedeluvians—the rationality of inferior creation, in

which we may discover the serpent of Eden speaking with man's voice—the sinless nature of man before the fall—man's subsequent rebellion, and the depravity of the world—Enoch "walking with God," and his translation from earth to heaven, that he should not "see death." It may be necessary to inform our readers, that a *sanka*, or *assankaya*, of years, is an incredible number of years—an immensely long period. An *assanka* is represented by a unit, followed by sixty-three ciphers.

In the Hindoo cosmogony, according to Maurice, there is a description of creation recorded, which has some obscure features of resemblance to that of the Mosaic history; and in the personification of *Narain* or *Narayan*, in the mythology of Budhism, one of the features of creation is presented to us, since the name *Narain* literally signifies "moving upon the waters:" while the fall of man from a state of primeval innocence and enjoyment, in the *Satya Yug*, or age of perfection, forms the basis of the metempsychosis of India, of which that of Egypt is the counterpart. In one of Mr. Upham's plates, we have a representation of *Payay* and *Ritta*, the latter presenting a twig with three leaves, or a flower, which the former seems to reject; the figures are surrounded by the symbols of the zodiac. It is not difficult to recognize here a reference to the first pair. In one of the most ancient pagodas of India, is a figure of *Chreeshna*, one of the avatars of *Vishnu*, trampling on the *crushed head of a serpent*, the *kali-naga*, or black snake—it is his triumph.

In another figure, the serpent is seen compassing *Chreeshna* with its folds, and *biting his heel.* In all this, and much more, we cannot fail to perceive adumbrated the remarkable prediction which accompanied the fall of man:—"The seed of the woman shall bruise the serpent's head."

The eastern Apollo, Krishna, according to Indian mythology, is one of the *das avatars,* or ten incarnations of the Diety. Hymns of praise were chanted by *Devatas* at his birth, and shepherds encircled his cradle. The tyrant Cansa sought to take away his life, but the child, together with the parents, found a refuge beyond the region of Yamouna. For a certain period, the life of Krishna was spent in retirement and privacy, but was afterwards distinguished by a public career, characterized by deeds of beneficence and acts of power. Tyrants were subdued, the poor protected; he washed the feet of the Brahmins, while the most pure and perfect doctrines were preached by this great teacher. His enemies at length, however, triumphed, and he was at last transfixed by an arrow to a tree. He foretold before his death the miseries that should come to pass in the *Cali Yuga,* or iron age.

This artful legend is sufficiently startling, and the features of resemblance between its details and the birth, life and death of the Saviour of men, could not escape the lynx eye of infidels. It turns out, however, that it is a 'cunningly devised fable' of the Brahmins, grafted on the gospel narrative; for Mr. Bentley on *astronomical calculations,* founded on the *Janampatra*

of Krishna, which he was fortunate enough to obtain, and which contains the relative planetary positions at his assumed birth, has reduced this eventful epocha to the 7th August, A. D. 600—about the commencement of the Mahomedan era!

Amid the shadowy forms that peopled the heathen mythology we observe abundant proofs of the same extraordinary description. In the maha-wansi of Budhism, the vedas and puranas of Hinduism, and the theogony of Hesiod, the same facts are enrolled. In the mythology of Egypt the serpent bears an important character: represented in an upright form, it enters into all its rites and ceremonies. In Apollo and Hercules, Thor and Chreeshna, the event of triumph is adumbrated, and cannot be mistaken. In ages the most distant, and lands the most remote, the same belief seems to have been infused into their mythology, and perpetuated from age to age. When we examine ancient coins and medals, we shall find that, in many cases, the serpent cuts no inconspicuous figure. We are by no means disposed to go so far as Mr. Deane has gone, in his ingenious work on "The Worship of the Serpent;" for many circumstances induce us to think that a number of these symbols are connected with the elevation of the brazen serpent in the wilderness—a question which shall be considered in its proper place. Among the coins of Augustus, however, figured by Dr. King, (Fig. XVIII.) is a very remarkable one. It represents a female with a mural crown, a palm branch in her hand, and a dove by her side;—

she is trampling on a serpent. In the Tyrian coin, of which we present a fac-simile, a serpent appears twisted round a tree:—conical mounds, or perhaps *petræ ambrosianæ*, are seen on each side; and on what may be called the *exergue* of the coin, or that part of it which is out of the field, may be seen Hercules's dog, and the shell from which the famous Tyrian purple was extracted; which appears to have been of different kinds, principally belonging to the genera *Murex* and *Buccinum;* for Tyrian coins seem to represent different shells. The legend of the discovery of this imperial dye will be readily recalled to mind. It was imparted to the lips of a dog which had devoured the shell-fish on the shore: the purple stain being accidentally observed by his master.

The annexed is a coin of Athens associated with the same principles of mythological belief. The 'serpent god,' the ὄφις of the gnostics, represented a human figure united with the serpent. In Egypt the serpent called *Thermuthis* crowned the tiaras and surmounted the statues of Isis. Ophiolatry commenced in Chaldea and from thence passed into Egypt. Hence the worship of demons or devils, 'nagas,' or snake gods, and thus 'satan,' the 'prince of darkness,' is called the 'old serpent.' Paul's allu-

sion to the 'cup of devils' is easily understood, from the 'cup of libation' we see on bas reliefs on bronze, and on coins, as presented to serpents. The worship of devils is referred to in the Pentateuch, and seems thus connected with the tempter: 'They sacrifice to devils and not to GOD.'[a] In the Orphic hymns a *lion* and a *serpent* are celebrated. The guardian of the Acropolis of Athens was a serpent, and hence too, perhaps, the origin of winged serpents and 'dragons.'

Serpent worship is two-fold. In the demon worship, it has evidently to do with the personification of evil, in the tragedy of Eden; and when associated with 'soter' and 'salus,' and a symbol connected with Esculapius, it as clearly refers to the brazen serpent reared by Moses in the wilderness.

[a] Deut. xxxii. 17.

CHAPTER VIII.

THE DELUGE—PAGAN TRADITION—GEOLOGIGAL EVIDENCE—NATURAL CHRONOMETERS.

Pagan tradition proclaims trumpet-tongued, and by universal consent to the truth of the deluge, and as generally as the diversity of tongues on the day of Pentecost. Sir William Jones has observed—'The narrative of a deluge which destroyed the whole race of man, except four pairs, is an historical fact, admitted as true by every nation to whose literature we have access.'

The general belief which has prevailed among all nations, respecting the great event of the deluge, so clearly and fully described in the Archives of Truth, is very remarkable. It mingles with the legends of every nation under heaven; in countries the most remote; and whose striking diversity of language seems to impose a decided interdict on any interchange of communication. The Hindoo and the Mexican, the Greek and the Roman, all attest and acknowledge a penal flood, which has swept their forefathers away, and

consigned them to destruction. Such a memorable fact as this, proves beyond a doubt, that this traditionary legend must have been originally obtained from one and the same source of information: we thus trace these rays of tradition to a common centre, though its date has been lost sight of. Tradition is always troubling the stream of truth, and interfering with its simplicity, by adventitious additions; but the uniformity of the main circumstances of the deluge, in "every kindred and tongue," is an unequivocal testimony to the truth of the event. The very fact, that every nation tells its own story about it, conformably to the peculiarities which distinguish its annals, (though the epocha of the event be consigned to the darkness of distant ages,) sufficiently attests that it must have been communicated before the nations "were scattered and peeled," when their language and their name were one: but, though tradition has not preserved the record of the epocha, the annals of heavenly truth reconcile the facts, and determine, with clearness and precision, the date and history of the event. The circumstantial details of this remarkable event are very satisfactorily recorded in the venerable document, whose claim to all acceptance as a register of truth, is so clear and decisive. The world had become guilty before GOD. Fratricide had long before stained the annals of the primeval world. Crime pressed on crime, as wave succeeds to wave; the moral beauty of that world which the CREATOR had surveyed on its completion, and pronounced good, was marred by the ravages of evil. Man became an apostate from his GOD, rose in re-

bellion, and defied HIS legislation:—"His thoughts were only evil, and that continually." The holiness and justice of heaven required a terrific monument to be perpetuated to the end of time, written in the adamantine rock, and stamped in the frame-work of the globe; to be seen and read of all men:—evidence to a world, that "GOD will not be mocked." The symbols which are so clearly seen in the organic remains of a former world; the register of its wreck and ruin, cannot be obliterated while the mountains remain, and the earth endures. Earthquakes may overturn the pyramids, or overwhelm the temples of Egypt, or the pagodas of Hindustan be swept away by an inundation of the Ganges; but these awful legends will remain until the period of the ECPYROSIS, for which they are reserved;—"When the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up."[a]

The deep delinquency of man before his MAKER is thus described, and the terms are fearfully expressive: "GOD saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." It is added, "the earth also was corrupt before GOD, and the earth was filled with violence." The "goodliness" of creation was tarnished, and its beauty "consumed." The sentence of destruction went forth, and "GOD said unto Noah, the end of all flesh is come before me, for the

[a] 2 Peter, iii. 10.

earth is filled with violence through them: and behold I will destroy them with the earth."

Wherever we turn our eyes, the fame of the deluge meets us: "There is no speech nor language where its voice has not been heard:" "Its line is gone out through all the earth, and its words to the end of the world."[a] The four divisions of the globe have heard of this event, and have told it to their "children's children." Lucian, from the archives of Hierapolis, gives an account of the deluge, the main features of which do not materially differ from the details of the prophet of the Hebrews. He tells us that Deucalion was the only one saved; that it was on account of his piety; that this was effected by means of a great ark, which he and his wife occupied; that there were also therein, along with them, *goats, horses, lions, serpents,* and such other animals as live on land—two of each; that all were rendered harmless, and all floated in one ark, λάρνακα, as long as the waters prevailed. Plutarch mentions the dove which was dispatched by the patriarch from the ark. This author states, that the dove, being sent from the ark and returning, became a certain index of the prevalence of the tempest; but, its flying away proved that the storm had ceased. Juvenal thus records the event of the deluge and the ark:

> "Ex quo Deucalion nimbis tollentibus æquor
> Navigio montem ascendit, sortesque poposcit,
> Paulatimque animâ caluerunt mollia saxa."

[a] Ps. xix. 3, 4.

And Ovid thus speaks of it:

> "Hîc, ubi Deucalion (nam cætera texerat æquor)
> Cum consorte tori parva rate vectus adhæsit
> Corycidas nymphas, et numina montis adorat."

The Mexicans believe, that the original pair, from whom their ancestors sprung, were saved from the deluge by floating on a *raft*. We give the fac-simile of a medal, in second brass, which refers to this belief. It is one of the coins of Pertinax. By the stars over the figures, we infer their deification. Indeed, there is no difficulty in identifying the patriarch and his wife with the *Osiris* and *Isis* of Egyptian mythology; and it seems to us, that the figures which Mr. Rich has copied from a Babylonian brick, refer to the same fact. The Boat *Baris* is a conspicuous figure in the mythology of Egypt. In the most ancient book of the Chinese, which is called *chouking*, mention is made of one of their deified personages, named *Yao*, who is there represented as drawing off the waters of the deluge, which had rendered impassable the lower levels, submerged the lower hills, bathed the skirts of the highest mountains, and risen up to the heavens. Yao is antedated at about 4166 years, or thereabouts, before the present period, which remarkably coincides with the chronology of the sacred volume. M. Cuvier has an interesting and apposite observation in reference to the epocha of the deluge:—"Is it possible," says this distinguished philosopher, "that mere accident should

afford so striking a result as to unite the traditional origin of the Assyrian, Indian, and Chinese monarchies to the same epocha of about 4000 years from the present time? Could the ideas of nations who possessed almost no natural affinities; whose language, religion, and laws, had nothing in common; could they conspire to one point did not truth bring them together?" We shall, before adducing geological facts in confirmation of an universal deluge, advert to the celebrated Apamean medals; one of these, (Plate II, fig. 15,) is that of the elder Philip; and the other, (Plate II, fig. 17,) of Pertinax: in the former, it is extremely interesting to observe, that on the front of the ark is the name of Noah, ΝΩΕ, in Greek characters. The design of these medals remarkably corresponds, though the legends somewhat vary. In both we perceive the ark floating on the water, containing the patriarch and his wife, the dove on the wing, with the olive branch; and the raven perched on the ark. The medals, also, represent Noah and his wife on *terra firma,* in an attitude of devotion for their safety. On the pannel of the ark, in the coin of Pertinax, there is the word ΝΗΤΩΝ, perhaps a provincialism from Νῆσος, an island, or Νίω, to swim. In the exergue of this medal we read, distinctly, ΑΠΑΜΕΩΝ, as we do also in that of the other; the first syllable terminating the first line. The genuineness of the Apamean medals is confirmed beyond all doubt by the researches of the learned Mr. Bryant. Ortelius recognizes six cities of this name; the most celebrated was Apamea, in Syria; next to which was that of Phrygia, called also *Cibotus,*

or Kibotos, as a surname;—the Greek word Κιβωτος, signifying an ark or hollow vessel. This city was built on the river Marsyas, near which, tradition states, the ark finally reposed. Accordingly, we find on a medal, struck in honour of the emperor Adrian, the inscription, ΑΠΑΜΕΩΝ ΚΙΒΩΤΟΣ ΜΑΡΣΣΙΑ, or "the ark and the Marsyas of the Apameans." There were numerous traditions commemorating this event; and several cities, while they boasted of the distinction, appealed to it in proof of their antiquity. This Apamea, which ranked in importance next to Ephesus, is doubtless that to which these medals refer. The surname would not, in all probability, have been adopted on an insufficient and unsubstantial basis. Besides these, however, there was a city bearing this name in Bithynia; and, according to Strabo, another in Media. Our representations in the plate are copied from Sequin's "Selecta Numismata Antiqua."

I now give a wood-cut for the purpose of comparison, from a cast in my possession, taken from one of the Apamean medals in the Bibliothèque Royale at Paris. I have diligently examined the original Severus, from which the cast was obtained, and I cannot but conclude, from the most careful inspection, that the medal is not only a genuine gem from the antique, but that the letters ΝΩΕ can be most distinctly traced. Of the first two letters there can be no doubt whatever, but the third

is considerably defaced, though portions of the letter remain. On a painting in the cemetery of Callistus is the representation of an ark or chest floating on water, the roof or lid being open, discovers a human figure, with outstretched arm, welcoming the advent of a bird on the wing. Similar associations and representations are met with on the Fagginian gem, and on four sarcophagi described by Aringhi.

I now add the figure of a curious vessel, the contents of which are strongly corroborative of the traditional testimony concerning the deluge. It is of the form of a Babylonian brick, and is copied from a representation given by Dr. Wiseman, and forming, together with figures of its contents, the frontispiece plate to his second volume. This singular vase was found in 1696, in an excavation near Rome; its material is earthenware, and was covered with a lid; among the miscellaneous contents was found, occupying the lower portion, a bronze circle containing twenty pairs of various animals, being twelve of quadrupeds, six of birds, one of serpents, and one of insects, besides two odd figures of the last class. The first represented tigers, horses, lion and lioness, deer, oxen, asses, wolves, foxes, sheep, hares, &c. There were also thirty-five human figures, single and in groups, as if endeavouring to escape from drowning, and one figure appears as if it had become the victim

of the waters. The dishevelled hair, their being borne away on the shoulders and backs of other figures, closing the mouth, &c., shew clearly and unequivocally what it was intended to represent. Whether this remarkable and truly interesting relic belonged to the *hydrophoria*, or the *festival* which commemorated the deluge, must be mere matter of conjecture, but that the fact it appeals to is THE DELUGE, not a doubt can be entertained.

It is not a little curious that the *whole* of the QUADRUPEDS whose representatives have been enumerated, have been found among the organic remains of oseous caverns, and all of them, with the exception of *four*, namely, the tiger, lion, ass, and sheep, been found in *Kirkdale cave*.

We may, therefore state, that the evidence on this question is universal and conclusive. The Chaldeans, Phœnicians, Assyrians, Greeks, Romans, Goths, and Druids, Persians, Hindoos, Burmese, Chinese, Mexicans, Peruvians, Brazilians, Nicaraguans, the inhabitants of Western Caledonia, the Otaheitan and Sandwich Islanders, all have recorded the event of the deluge, and it is incorporated in our annals. This universal testimony is wonderful, and we should think amply sufficient to satisfy the most sceptical mind. Josephus says, in reference to this event, "Now all the writers of the barbarian histories make mention of this flood, and of this ark; among whom is Berosus the Chaldean. For when he was describing the circumstances of the flood, he goes on thus: it is said, there is still some part of this ship in Armenia, at the

mountain of the Cordyæans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets, for the averting of mischiefs.' —Hieronymus the Egyptian also, who wrote the Phœnician antiquities, and the Mnaseas, and a great many more, make mention of the same. Nay, Nicholas of Damascus, in his ninety-sixth book, hath a particular relation about them; where he speaks thus: 'There is a great mountain in Armenia, over Minyas, called *Baris*, upon which it is reported, that many who fled at the time of the deluge were saved; and that one who was carried in an ark, came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislature of the Jews, wrote.'"[a]

It has been supposed that the ark rested on Mount Ararat, in Armenia: Josephus countenances this view of it; and it is interesting to observe, that the name of the Armenian city, where it has been supposed the ark at last grounded, signifies the *Place of Descent*, from the Greek αποβατηριον;—others have, however, urged that it rested upon Mount Caucasus, near Apamea, in Phrygia, from the circumstance that in Genesis xi. 2, the sons of the patriarch are represented as journeying westward from the place of descent, and Mount Ararat in Armenia being *west* of this country. The language of the sacred writer does not particularly define the question. Mount Ararat, according to Morier, is at

[a] Antiq. Book I. chap. iii.

once awful in its elevation, and beautiful in its form. Sir Robert Ker Porter describes this celebrated mountain as divided, by a chasm of about seven miles wide, into two distinct peaks, called The Great and The Little Ararat, and is of opinion that the ark finally rested in this chasm. This pleasing and elegant writer gives a beautiful description of Ararat. "I beheld Ararat in all its amplitude of grandeur. From the spot on which I stood, it appeared as if the hugest mountains of the world had been piled upon each other, to form this one sublime immensity of earth, and rock, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heaven; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. This point of view united the utmost grandeur of plain and height, but the feelings I experienced while looking on the mountain are hardly to be described. My eye, not able to rest for any length of time on the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse immediately carrying my eye upwards again, refixed my gaze on the awful glare of Ararat; and this bewildered sensibility of sight, being answered by a similar feeling in the mind, for some moments I was lost in a strange suspension of the the powers of thought."

In the seventh chapter of Genesis, we are informed, that the patriarch and his family went into the ark which was prepared, and along with them such animals

as were to be preserved to replenish the new earth, which was to emerge from the waters of the deluge. "It came to pass," says the sacred historian, "after seven days, that the waters of the flood were upon the earth: in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day *were all the fountains of the great deep broken up* and the *windows* (or floodgates) *of heaven were opened.* And the rain was upon the earth forty days and forty nights." "And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and *all the high hills that were under the whole heaven were covered.* Fifteen cubits upwards did the waters prevail; and *the mountains were covered.* And *all flesh died that moved upon the earth,* both of *fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man;* all in whose nostrils was the breath of life, *of all that was in the dry land, died.* And *every living substance was destroyed* which was upon the face of the ground, *both man and cattle,* and the *creeping things,* and the *fowl of heaven;* and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days." This description of a catastrophe, which is attested by universal consent of mankind, and confirmed by the

testimony of geological phenomena, is, though brief, a very circumstantial and explicit account.

There is a fact stated in Scripture of considerable importance when considered in this relation: "the fountains of the great deep were broken up:"—this unequivocally implies the issue of torrents from the bosom of the globe; and it seems, to us, more likely that the nucleus of the earth is an *abyss of water* than a lake of fire, however the latter view of it might coalesce with Buffon's notion, of which that of Hutton was a more elaborate transcript. The synchronous mention of the fountains of the great deep, along with the floodgates of heaven, is very remarkable, and seems to refer the effect to a *uniform cause*. The SUPREME BEING, if we may be permitted to hazard an opinion, seems to have accomplished this great event, by affecting a vast change in the DENSITY of the atmoshpere; to this circumstance we are inclined to refer, as a secondary agent in the fiat of deity, the rush of the waters from the recesses of the earth, "when they brake forth as if they had issued out of the womb." This increased density, in the first creation, might be the "bars and doors" referred to in the Book of Job.[a] In pursuing our inquiries, we shall perceive that this greater density of the atmosphere, in an antediluvian world, will account for an increased temperature in climate; and perhaps, too, be connected with the extended term of human life in the antediluvian world; since a diminished density, would

[a] Job xxxviii. 10.

be accompanied with, not only a change of *temperature*, but a change in the *hygrometic* character of the atmosphere. Such an increase of density presupposes the absence of clouds and of rain in the primeval world, while its attenuation would account for the deluge of waters, which would then descend from the aerial medium; and on the completion of the purposes for which this mighty catastrophe was designed, clouds, for the first time, would be seen suspended from on high; and for the first time also, would the "bow of promise in the storm" be "set in the heavens," and be seen by the patriarch. Had it been seen before, its being seen again could not, in itself, be an apt symbol of peace, and pledge of security. We have stated, that there is no mention, in sacred history, of *rain* having fallen in the antediluvian world; and, from the greater mass of water that would be suspended in an atmosphere possessing an increase of density, with the total absence of clouds secured by that increased density, nothing would interfere, except winds, with the formation of dews, which would be, from these combined circumstances, very copious and uniform. It may be asked, and the question has certainly been often put, What has become of the surplus water of the deluge? Questions are easily put; but a fact once established cannot be doubted or denied, *because* there may be a difficulty in accounting for the phenomenon. For any thing we know to the contrary, the diluvial waters may have retreated into the profound abysses of the earth; besides, much would disappear as water of crystallization, in crystalline rocks, and much, also, as

water of composition, in sedimentary rocks. I believe, too, it is a matter of calculation, that if "the high hills under the whole heavens," were levelled, and "cast into the sea," the waters would circumfuse the globe; and in the important estimate before us, let it be remembered that the axis of the earth's revolution has suffered *no change*. This fact, first determined by Sir Isaac Newton, has been amply confirmed by the researches of the Count Laplace. The electricity of the earth, and perhaps that of the heavens, may have, in like manner, been incessantly in operation in resolving the subterranean waters, and the atmospheric vapour, into gaseous constituents. Though the waters only "prevailed on the earth for one hundred and fifty days," it by no means follows, that when they were "assuaged," or began "to abate," they were so soon reduced to their present limits. Centuries might have rolled away before they had contracted their bounds to the dimensions that now restrain them. Seeing that a universal deluge is confirmed by testimony of the most satisfactory and complete kind, a very obvious question arises, How did the patriarch gain the extraordinary intimation of the coming deluge, and prepare such a remarkable medium of escape from the catastrophe? There is no other conceivable method of accounting for it but by a direct and positive communication from the ALMIGHTY CREATOR. Calmet has some very pertinent remarks connected with this question. "The labour (of constructing the ark) was long; this was not the work of a day; he must have *foreknown* so astonishing an event a considerable time

previous to its actual occurrence. Whence did he receive this *foreknowledge?* Did the earth inform him, that at twenty, thirty, forty years' distance it would disgorge a flood?—surely not. Did the stars announce that they would dissolve the terrestrial atmosphere in terrific rains?—surely not. Whence, then, had Noah his *foreknowledge?* Did he begin to build when the first showers descended? This was too late. Had he been accustomed to rains formerly—why think them now of importance? Had he never seen rain—what could induce him to provide against it? Why this year more than last year;—why last year more than the year before? These inquiries are direct: we cannot flinch from the fact. Erase it from the Mosaic records; still it is recorded in Greece, in Egypt, in India, and in Britain: it is registered in the very *sacra* of the pagan world." "It *implies a communication* from GOD to man." "By faith, Noah—being warned of GOD—of things never seen as yet—in pious fear—prepared the ark (Kibotos) to the saving of his family—by which he condemned the world."

There appears to me a compound class of phenomena which prove to demonstration the UNIVERSALITY of the deluge, a fact clearly and unequivocally affirmed in the sacred volume, though entirely repudiated in the speculations of modern geology. It must never be forgotten, that geology can lay claim to no *positive chronometer* in its chronology.

The *universality* of the distribution of *boulders,* and that of *osseous caverns*—undoubtedly contemporeous phenomena—clearly determine the fact for which we

contend. These are admitted by geologists, as not extending to a period more ancient than the epocha of the Noachian deluge.

All the boulders, or blocks, bear evidence of their having been abraded, or having suffered attrition by being rolled by the tumultuous rush of waters. They are *nonfossiliferous,* and belong, in their geological affinities of structure, to the 'highest hills under the whole heavens.' All of these boulders, wherever found, and they are scattered over the four regions of the globe, have an invariable and uniform direction, namely, from north, or a few degrees west of north, to south, or a few degrees east of south. Add to this the fact, that the *furrows, scratches,* or *grooves,* which have been impressed on pre-existing rocks by their transport, wherever found, have also precisely the *same direction.* There is another fact of deep and important interest connected with the present question, but which has been entirely overlooked by geologists, and it is this—CROSS COURSES, that is intersecting, lapideous, unproductive veins, or *fissures filled with lapideous matter,* or the debris or wreck of rocks, and which penetrate to an unfathomable depth, have, wherever mines have been worked, as in England, Scotland, France, Saxony, and America, exhibited the *same magnetic direction* as the transported boulders, and that of the markings or scratches already referred to.

Again OSSEOUS CAVES or CAVERNS replenished with organic remains, and sometimes hermetically sealed up from the agencies of decay by an incrustation of

stalagmite, are admitted to be contemporaneous, and they are found also in *all parts of the globe,* and present the same similitude, replenished by the *spolia opima,* of the diluvial wave. I cannot, as a geologist, separate these two classes of phenomena, namely, *transported boulders* and *osseous caverns:* on the sound principles of inductive truth, they are referrable to one and the same cause, and are the products, as they are the evidence of the universal deluge, propounded for our belief in the sacred history of the world. As for the hypothesis of antedeluvian hyænas' and bears' dens, they are just as fabulous and as fanciful as the den of Æsop.

A tolerable idea of the nature of these caves may be formed by inspecting the sections of two of them; in plate III—fig. 22 is a section of Kirkdale Cave, in Yorkshire, and fig. 23 that of Gailenreuth, in Franconia. The diluvial mud is seen represented in both, and in each, the diluvium contains a multitude of organic remains:—in both these limestone caverns, stalactites are observed to depend from the roof, and a crust of stalagmite to invest the floor of the caves.

It is extremely interesting to remark, that the stalagmite on the floor of the Kirkdale cave, at one angle, (see plate III, fig. 22.) and *beneath* the diluvium and its organic remains, (concluded by Dr. Buckland to be an *antedeluvian* deposit,) is about *one half* the thickness of that incumbent *over* the diluvium, and which is *post-diluvial.* A precisely similar fact is presented in Kent's Hole, near Torquay, already referred to. If we suppose that the infiltra-

tion of calcareous matter in solution, commenced at the creation, or some centuries afterwards, this would exactly correspond with the Mosaic chronology, double the period which had elapsed before having passed away *since* the deluge.

To the period alluded to I cannot but refer the denudation of vallies, and the transport of sand and gravel, with what belongs to the phenomena connected with the *diluvium* of geologists. "In the whole course," says Dr. Buckland, "of my geological travels, from Cornwall to Caithness, from Calais to the Carpathians, in Ireland or in Italy, I have scarcely ever gone a mile without finding a perpetual succession of deposits of gravel, sand, or loam, in situations that cannot be referred to the action of modern torrents, rivers, or lakes, or any other existing causes; and with respect to the still more striking diluvial phenomena of drifted masses of rocks; the greater part of the nothern hemisphere, from *Moscow* to the *Mississipi,* is described by various geological travellers, as strewed on its hills as well as vallies, with blocks of granite and other rocks of enormous magnitude, which have been drifted (mostly in a direction from *north* to *south*) a distance of sometimes many hundred miles from their native beds, across mountains and vallies, lakes and seas, by a force of water which must have possessed a velocity to which nothing that occurs in the actual state of the globe, affords the slightest parellel." We have only further to deduce the testimony of M. Cuvier, second to none in the determination of this important geological

question: "I conclude with M. M. Deluc and Dolomieu, that if there be any fact well established it is this, that the surface of our globe has suffered a great and sudden revolution, the period of which cannot be dated further back than five or six thousand years. This revolution has, on the one hand, engulfed and caused to disappear the countries formerly inhabited by men, and the animal species at present best known; and on the other, has laid bare the bottom of the vast ocean, thus converting its channel into the now habitable earth."

That the chronometric period of the universal deluge cannot have been anterior to the date assigned to it by the Hebrew cosmogonist can be clearly determined by an appeal to *natural chronometers,* such as the phenomena of the advance and formation of *glaciers,* and those of the *talus* or debris of rocks, accumulated at the base of mountains. To these may be added the advance of the sand-flood on the land, and the entire formation and progress of *dunes,* on the sea coast. The L'landes of France and some parts of Ireland and of Cornwall, exemplify what we refer to, and to these united testimonies may be added the formation of *Deltas* at the mouths of rivers—the deposition of the alluvion transported by their waters.

CHAPTER IX.

THE DISPERSION—THE TOWER OF BABEL.

Soon after the diluvial waters had subsided, the sacred narrative informs us, that Noah became a husbandman and planted a vineyard. Having indulged to excess, the patriarch, it is recorded, became insensible. We have alluded to this event, because Sir William Jones succeeded in discovering the fact here mentioned in the Padma-puran of Hindustan, of which he has given a translation: nor can the identity of Satyavarman and Noah be doubted. This circumstance, therefore, is thus singularly accredited by testimony as independent as it is unsuspicious, and the lapse of time was not so considerable as to render doubtful its being secured by tradition. It is as follows: "Satayvarman, being continually delighted with devout meditation, and seeing his sons fit for dominion, laid upon them the burden of government, whilst he remained honouring and satisfying the gods, and priests, and kine. One day, by the act of destiny, the king, having drunk mead, became senseless, and lay asleep naked: then was he seen by C'harma, and by him were his two brothers called, to whom he said, *What now has be-*

fallen? In what state is this our sire? By those two was he hidden with clothes, and called to his senses again. Having recovered his intellect, and perfectly knowing what had passed, he cursed C'harma, saying, *Thou shalt be the servant of servants;* and since thou wast a laughter in their presence, from laughter shalt thou acquire a name. Then he gave to Sherma the wide domain, on the south of the snowy mountains, and to Jyapeti he gave all on the north of the snowy mountains; but he, by the power of religious contemplation, attained supreme bliss." The identity of this detail with that recorded in the ninth chapter of Genesis, cannot be doubted.

We are informed in a subsequent chapter, that "the whole earth was of one language and of one speech. And it came to pass, as they journeyed from the east (or eastward) that they found a plain in the land of Shinar; and they dwelt there—and they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us *a city,* and a *tower,* whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth."[a] The simplicity and perspicuity observable throughout the Sacred Records are two of the principal features of truth. It presents itself unveiled to the scrutiny of the world, while facts confirm its title to all acceptance. In process of time, the descendants of the

[a] Genesis xi. 1, &c.

patriarch "became vain in their imaginations, and their foolish heart was darkened." That city, and that tower, in the ruins of Babylon and the *Birs Nimroud,* remain monuments of their folly and impiety. Their language, which was one, was "confounded," and they were scattered over the face of the world: *confusion* is written in the very name, *Babylon;* and we find, in every country, memorials of a common offspring. "The LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called *Babel;* because the LORD did there confound the language of all the earth; and from thence did the LORD scatter them abroad upon the face of all the earth." Without entirely consenting to the uncouth monosyllabic intonations, into which that distinguished orientalist, the late Dr. Murray, considered all languages under heaven finally reducible, numerous circumstances concur to prove, that in one period of the earth's history, the nations were "of one language and of one speech." We cannot otherwise account for the *universality* of the tradition of the deluge. This information must needs have been acquired before the language of the earth was "confounded," and the "nations were scattered and peeled." However difficult we may find it to account for the distribution of mankind over the globe, the fact adverted to, determines, firm as the rock of truth, the dispersion from an original stock, and a language once common to all; while it decidedly negatives the extremely foolish and unphilosophical dogma *once,* at any rate, entertained, of distinct races

of the human species having sprung from as many separate originals. God, in his providence, makes "the wrath of man to praise him;" and this remarkable event became the means of populating the renovated earth. Celebrated philologists seem to have considered the diversified languages of the globe as having sprung originally from one simple type. When we consider the simplicity of the structure of the letters, as well as the alphabet, in some languages, compared with the more complicated and confused letters and alphabets of other nations, we may reasonably infer, that there may have been, originally, a simple basis, when the nations of the earth and their language were one; and that the complexity observable in some cases, is an evidence that peculiar circumstances have produced the confusion. This view of it is corroborated by the remarkable fact, that some individuals seem to have acquired a common key to almost every language: such as Dr. Murray, Professor Lee, and others; not to mention that remarkable philological phenomenon, Roberts Jones, of Liverpool. Facts like these attest a common root, and that the diversified languages of the earth possess some simple key or cipher. The characters of Persepolis, Nineveh, and Babylon, are remarkably simple in their structure, and so are those called Virgular. The Hebrews possessed a simple character, and their alphabet had a corresponding feature; on the other hand, the Chinese have an elaborate alphabet, and characters of the most complicated structure, which seem built up of those of Babylon, or Persepolis. The Hebrew and Samaritan letters differ

very inconsiderably, the characters in the former being square, and in the latter, bent and broken, as may be seen by referring to the letters on the Shekel. While other nations have almost entirely changed their language and the form of their letters, (of which our own country is a remarkable example,) the written and expressed language of the Hebrews seem to have undergone little or no change. The awe and reverence with which they regarded the sacred writings, contributed to this remarkable preservation; the whole being overruled by divine providence. By comparing the characters in which the Pentateuch has been written—for instance, the MS. brought from India by Dr. Claudius Buchannan, and in all probability more than two thousand years old—with modern Hebrew, there seems to be no perceptible difference. This unchangeable peculiarity in the structure of the Hebrew characters from the earliest period of the world's history, has often forcibly impressed our mind as having no parallel, save in the unvarying aspect of that unchanged people whose records they are; they seem to wear the impress of their sacred and immutable original.

Ethnography may be called the comparative anatomy of language; nor is it here necessary to enquire whether the gift of speech was a superadded donation of GOD to its possessor, or interwoven at creation with man's peculiar organization, to be spontaneously developed. The original language, "when the whole earth was of one language and one speech," in all probability does not now exist in its integrity; its fragments alone

remain; and the sacred narrative itself would lead legitimately to the conclusion, for this would be the necessary result of the sudden and violent disruption described as consequent on the dispersion.

There are two distinct modes of ethnographic research, namely, grammatical and verbal comparison; the latter referring to words, and the former to grammatical construction; and thus, by arranging them into families, groups, or affinities, to trace their origin. From our premises it is not to be inferred that they emerge or sprout from one another, but that there are elements or radical constituents essential to, and common to them all; and we hence infer, that these common elements must have sprung from a common root, and that the dislocation which produced the divergence was one *per saltum*, and not gradual. Herder, indeed, uses the expressive word, *brusquement*, while he is pleased to treat the narration of Babel—though the only rational mode of accounting for the phenomenon—as a fable, or mythus. In ethnographic researches, we perceive languages thus grouped by their affinities, gradually coalescing, and approaching a common centre. In eighty-three American languages, it has been discovered that one hundred and seventy words have similar roots; and there can be no reasonable doubt that they are scions of the same stock. Ethnography, which seems to be the legitimate medium of successful enquiry into the origin of the diversity of language, has become a most satisfactory source of evidence to the truth of the sacred volume. It has occurred to me that to those referred to, a *third* source of enquiry

might be added; what I may call *phonetic;* namely, the intonation, or mode of pronunciation. The Polish language, for instance, is, in its verbal components, very dissimilar to that of the countries around, and of continental languages, and yet the intonation of words does not materially differ from that of our own country.

The common parentage of mankind is reasonably and satisfactorily deduced from the following summary of evidence:—

1. *Ethnographic science,* discovering as in music, the elements of the air amidst its variations.

2. The physiology of man, and the natural history of the human race.

3. The scattered monuments of arts.

4. The traditions of all nations as to a common origin and a common deluge.

5. The common and universal bias to do evil, and that continually.

6. The universality of sacrifices, and consequently, the recognitions of having already transgressed, together with a depraved bias, proving at once that man has sprung from a common root of bitterness, while it determines also the necessity of an atonement—"a sacrifice for sin."

7. The common and universal adaptation of the One Gospel to the circumstances and condition of the whole human race.

We are inclined to consider Druidical monuments as existing mementos of the event of the dispersion. *Lithoi,* or single pillars, mounds, cairns, cromlechs,

laggan-stones, and Druidical circles, together with the sculptured obelisk, and the far-famed pyramid, all spring from a common source. These remarkable monuments are not confined to "one kindred or tongue." They are found on the plains of Hindustan, as well as on the plains of Egypt; in Mexico, and on the continent, as well as on the "islands of the sea." The surface of the British islands is studded with these legends of patriarchal times. In Ireland and England, Scotland and its isles, the islands of Anglesey and of Man, these *lithoi*, or rude stones, abound; and in all these monuments may be inferred an identity of origin. The pillar that Jacob erected on his journey to Padan-aram, as a memorial to the Deity, as well as that which was reared between him and his father-in-law, in the Mount of Gilead, are instances of similar erections in patriarchal times. Of the same description was the sepulchral stone which Jacob raised over the grave of his beloved Rachel, on the road to Bethlehem. Such, too, was the stone which Samuel set up between Mizpeh and Shen. All these were to commemorate some remarkable event; some vow or some promise—a remembrancer or memorial of gratitude or of grief. Sometimes it recorded a solemn invocation to the Deity; at other times it served as the memorial of a compact between contracting parties, as was that in Mount Gilead. That which Samuel raised "under Bethcar," was to commemorate a signal victory over the hosts of the Philistines, in which Deity had visibly interposed for the armies of Israel. From these simple and rude pillars, up to the *trilithons* and circular

arrangements of stones, at Aubery, and on Salisbury Plain, we may trace the same identity of belief which reared the Stonehenge on the plains of Gilgal, and the circular temple on Mount Gerizim. They were branches of a common root; ramifications of a common stream. This dispersion, of which the Druidical stones and circular temples in Great Britain seem to be existing monuments, must have taken place *before* the call of Abraham: the institution of the rite of circumcision seems to afford a palpable proof of this. This was entirely confined to the Hebrews, as the lineal descendants of the "father of the faithful:" and this institution is preserved inviolate until now. We consider the Druidical rites and ceremonies as decidedly proving a patriarchal origin, which, though corrupted and shaded by human errors and depravity, carry in them the type of patriarchal times, as described in the volume of inspiration. The religion of the Druids has suffered an eclipse; and it is only from the monuments they have left behind them, and a few obscure circumstances gleaned here and there, that we are enabled to form even a faint outline of their history. The British Druids are mentioned in the Annals of Tacitus, and in the Commentaries of Cæsar; but nowhere do we find the slightest allusion to the rite of circumcision having been practised among them. This distinction preserved the Hebrew line of ancestry. In this they were "diverse from all other nations." And, as in the days of our Saviour, they boasted that "Abraham was their father," so they now continue to assert

their lineage by sustaining and perpetuating the same painful rite.

The great emporium of the Druidical religion seems to have been Britain; and the temples of AUBERY and STONEHENGE proclaim that it must once have had, indeed, a powerful sway. Stonehenge, in Wiltshire, is a monument of British antiquity altogether unique: it is splendid in its ruin and magnificent in its decay. This Druidical temple, now a mass of dilapidated grandeur, is composed of two circular and two elliptical ranges of upright stones, with horizontal ones capping the outer circle; the whole being encompassed by a circumvallation of earth. The diameter of the area within the vallum, is nearly three hundred feet. The total number of stones appears to have been one hundred and nine. Thirty of these stones formed the exterior circle; forty composed the inner circle; fifteen were employed in the first, and nineteen in the second ellipsis. There is also a massive stone in the centre called the altar stone, and is fifteen feet long. "The grandest part of Stonehenge is the outermost ellipse, consisting of five separate pairs of trilithons, or two large upright stones, with a third on the top as an impost. These stones are more regular in their shapes, and more carefully formed, than those of the outer circle. The interior oval consisted of nineteen upright stones without imposts. By its vast extent, its peculiar character, quite distinct from the temples of upright stones found in various parts of the British islands and other countries of Europe, and even on

the Asiatic coast of the Black Sea, it is justly entitled to be considered as one of the wonders of antiquity."[a] "The altar," says Cooke, "is a blue, coarse, and firm marble, and designed to resist fire; it is placed a little above the focus of the upper end of the ellipsis." According to Dr. Stukeley, the ancient name of Stonehenge, namely, *Choir Gaur*, might be rendered, grand choir, or great church. As a Hebraism, it would signify the circular high place for the convocation or assembly of the people: and thus correspond with that of Gilgal, on the east of the Jordan, where Samuel went yearly, and where Saul was crowned king of the Hebrews.

Stonehenge.

I visited Stonehenge in the month of April last (1389), and must confess that its awful ruin and sullen majesty, as I traversed its solitude, transfixed me in astonishment; here, each fallen mass is a ruin in itself.

[a] Turner's England and Wales.

The smaller upright stones of the inner circle are of a bluish or leaden hue, and are entirely different from the giant masses which form the exterior circle, or rather ellipsis, and the segments of arcs within. A comparison of these adamantine piles, with the 'grey weathers' which lie prostrate on the plain, enabled me to determine whence the cyclopian materials were obtained. I could detect no organic remains in these masses of rocks, which are crystalline in their mineralogical composition, and of adamantine hardness. The application of dilute muriatic acid to the surface of the upright columns, produced no apparent effervescence, even when fragments were detached, and a fresh surface exposed, but on the surfaces of such as were prostrate, and presented superficial cavities, filled with the rain water which had previously fallen, the effervescence was copious; when struck with a hammer, the smell slightly approached that of swinestone, being bitumino-sulphurous, as in the case of some Greek marbles I had examined. The *lichen geographica* mantles the surface of some of these huge fragments of rocks. The so-called 'altar stone' seems to me to be altogether fanciful, and the 'barrows' scattered over the plain may, or may not, have been aboriginally associated with this ruined, yet stupendous and sublime Druidical structure.

The temple of Aubery seems remarkable as well on account of the etymon of the name, *Abiri*, signifying the MIGHTY ONES, as its singular form, which allies it with some Egyptian hieroglyphic figures, conjoining the serpent and the circle. According to Dr. Stukeley,

the figure of the temple at Aubery is that of a winged serpent. The outer part of the grand circle is a vast vallum or mound, with a very deep ditch in the inside. It is forty-five cubits (about eighty feet) broad: its diameter is seven hundred and fifty cubits; its circumference two thousand two hundred and fifty cubits; and the enclosed area comprises twenty-two acres. Within this was formed another circle of one hundred enormous stones, set upright, fifteen to seventeen feet high, and nearly as much broad; within this great circle were two minor ones, each composed of two concentric circles—each circle further included several upright stones, &c. Immense avenues of upright stones conducted to the head of the serpent, and in an opposite direction terminated in the supposed tail; the *via sacra*, which led to the two concentric circles, forming the head, of rude stones, extended more than a mile, and was formed of similar upright stones. An avenue composed of two rows of upright stones also represented the tail. The entire number of stones originally employed in this stupendous work has been computed at six hundred and fifty-two; and each rude mass of rock was truly colossal in its dimensions. Dr. Stukeley mentions one of these stones, which, when broken to pieces, "supplied twenty good loads." That these were Druidical temples there does not seem the least reason to doubt. On opening some of the neighbouring burrows, *celts* have been found wherewith the Archdruid cut down the misletoe of the oak. The association of the oak with the mysteries of Druidical religion is very remarkable. The Supreme Being

appeared to the patriarch Abraham by the *oak* of Moreh; Jacob buried Rebecca's nurse beneath an *oak;* and Joshua raised a stone pillar under an *oak* that was by the sanctuary. From hence the oak entered into heathen mysteries, and was consecrated to Jupiter: Homer celebrates the oaks of Dodona. Thus, too, grove worship had a place in patriarchal times: "Abraham planted a grove in Beersheba, and called there on the LORD, THE EVERLASTING GOD." In consecrated groves, and open temples, did the patriarchs worship the SUPREME BEING, whom "the heaven of heavens cannot contain." In the deep solemnities of adoration, under such circumstances, there is something awful and sublime—with no roof save the vault of heaven, "a building not made with hands"—the mind would be deeply impressed; and, perhaps, king Solomon had an allusion to this worship, in the sublime prayer he offered up at the dedication of the temple. Amid the deep recesses of the grove, the soul would feel, as it were, overshadowed by the more immediate presence of the Deity, and be led to exclaim with the patriarch at Bethel: "How dreadful is this place! This is none other than the house of GOD, and this is the gate of heaven." Grove worship, and that "on high places," there is sufficient evidence to prove, was practised by the Druids: Lucan in reference to them, expressly says,

"—— Nemora alta remotis
Incolitis lucis."——

Though imperfectly acquainted with the worship of the Druids, we can trace many circumstances connected

with it, which refer distinctly to patriarchal times—no doubt mingled with heathen superstitions and idolatries. It seems to have been so peculiar that Cæsar, in his Commentaries, particularly stigmatizes it on this very account.

The Druids, according to Cæsar, presided in matters of religion, had the care of public and private sacrifices, and interpreted the will of the gods. They had the direction and education of the youth, by whom they were held in great honour; and being supreme judges, their decision was final in all controversies. He also states, that they were all under the control of an Arch-druid, never took up arms, were exempt from taxes, and military service; and enjoyed all manner of immunities. "It is one of their principal maxims, that the *soul never dies; but after death passes from one body to another;* which, they think, contributes greatly to exalt men's courage, by disarming death of its terrors. They *teach many things relating to the stars and their motions,* the magnitude of the world and our earth, the nature of things, and the power and prerogatives of the immortal gods." Cæsar expressly states that they immolated human victims; and that when criminals were wanting, the innocent were sacrificed. The most interesting remark in the Commentaries of Cæsar, includes a belief, attributed to the Druids, that *nothing can atone for the life of man but the life of man.* "Pro vita hominis nisi vita hominis reddatur, non posse aliter Deorum immortalium numem placari, arbitrantur." Cæsar also observes, "they compute the

time by *nights*, not by days; and in the observance of birth-days, new moons, and the beginning of the year, always commence the celebration from the preceding night." Thus, according to Cæsar, the Druids exercised supreme jurisdiction in all matters, both civil and ecclesiastical. The computation of time from evening to evening is the order of creation, ("and the *evening* and the morning"): and it is thus that the modern Jew calculates his new moons and his sabbaths—from sunset to sunset. The sixth of the *Noachidæ* expressly enjoins the administration of justice. Tacitus, in his "Annals," says, in reference to the Druids, on the invasion of Britain by the Romans, "a garrison was thereafter established over the vanquished, and the *groves cut down* by them, dedicated to sanguinary and detestable superstitions: for there they sacrificed captives, and upon their altars, as an oblation, spilled human blood. There, in order to discover the will of the gods, they consulted the entrails of men: practises of cruelty accounted holy by them." With the authorities of Cæsar and Tacitus we cannot rescue these aborigines of Britain from the charge of offering up human sacrifices, though some have endeavoured to exculpate them. In this respect there is, we fear, too close a resemblance to similar horrid practises in Ancient Mexico, We shudder at the terrific idols of the Aztecks, the gods of Montezuma: well, indeed, might a Moloch, that required such holocausts of human victims, be called Tetzahuitl, or *the terrific*. The Budhist demon that haunted the tombs, and lived upon the dead, seems the very zero of ferocity

compared with this personification of horror. Compared, indeed, with the ferocity of the ancient priests of Mexico, that of the tiger and the condor seems gentle and merciful. Grove worship is, as we have stated, attributed to the Druids by Lucan; and Tacitus tells us that the groves were cut down. Whether Druidical worship was connected with *pyrolatry*, we have no datum to determine: that it embraced Tsabaism, or the worship of the host of heaven, seems clear from Cæsar: and in the volume of truth we find how prone men were "to depart from the living God," to worship the *Tsebaoth*, instead of him who made them,—The JEHOVAH TSEBAOTH,—"The Lord of Hosts." This idolatry is described in a way sufficiently clear in the vision of one of the prophets;—"Between the porch and the altar were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."[a] Taking the Commentaries of Cæsar as our guide in this investigation, the Druids seem to have believed in the doctrine of the metempsychosis. This and the form of the temple at Aubery, seem to connect them with Egyptian mythology; but from the absence of hieroglyphic symbols, and covered temples, it seems sufficiently evident that priority must be conceded to the Druidical religion. We have already adverted to the sick Singalese and his adoration of the *Baali*, or host of heaven. The following injunction seems to

[a] Ezek. viii. 16.

involve this as being an early idolatrous practice: "Thou shalt call ME no more *Baali*."[b] The mythology of the east, and that of the Druids, it is evident, sprung from one source. It is not improbable that sacrifices were offered up, or fires kindled on eminences at stated times, as on new moons or other high festivals; and the cairns scattered here and there may attest the chosen spot. Without entering further into the question of Druidical worship, we think that it bears sufficient evidence of a patriarchal origin, in which its elements may be recognised, though obscured and disfigured by the miserable defection and depravity of the human race. The German *kirche*, and the Scotch *kirk*, seem analogous to a Saxon word of similar import, and all apparently of Celtic origin, kir-roch, signifying a *circle*. Thus we may trace the *circular*, roofless *Pantheon* of Rome, and the *Abiri* and *Choir Gaur* of Britain, to the "altar and twelve pillars" which Moses erected near Sinai, and the Stonehenge which Joshua constructed on the plains of Gilgal, after the passage of the Jordan. One of the most interesting circumstances connected with the worship of the Druids was their veneration for the *misletoe*. We shall again advert to this circumstance, and merely add a few remarks on this parasitic plant, as it may serve to illustrate what we shall have to advance in the sequel.

Of this extraordinary parasite, *viscum album*, misletoe, or as it was formerly called, *misseldine*, Dr. Borlase,

[b] Hosea ii. 16.

speaking of the Druids, says, that they deified it, and were not to approach it but in the most devout and reverential manner. Toward the end of the year they went in solemn procession to gather it from the oak, (where, however, it is seldom found,) to present it to Jupiter, with an invitation to all the world to assist at the ceremony. The Druids had it in the most sacred veneration, called it the universal remedy, and held their sacrifices and religious feasts under the oak whereon it grew, leading two white bulls, never yoked: when the priest clothed in white, ascending, cut it with a golden hook, while a white garment was spread beneath to receive it; of this they made a potion considered an antidote to poisons, &c. This plant, being of a bright yellow, Virgil compares to the celebrated golden bough of the sibyl. He places the mistletoe on an evergreen. It is most frequently met with on the apple; and in orchards becomes, when frequent, in all probability a serious evil. It is also found on the hawthorn, pear, mountain-ash, and rarely on the oak. It has been found, too, on the ash, hazel, and maple. This singular plant is supposed to be the passport of Æneas. While the true mistletoe, *l'oranthus europeus*, flourishes on the oaks on the mountains of Arcadia, our mistletoe, *viscum album*, in classic Greece, takes up its abode in the silver fir. All our parasites, except this, are without leaves, and in their fullest vigour in summer. But, when the denuded apple-tree has not a leaf, symbol of life, and stands exposed, a naked trunk, the nursling of the storm, the mistletoe flourishes and flowers. Mr.

Royle says it is by no means uncommon on the *oak*, in the peninsula of India, which seems to confirm the Indian origin of Druidism.

That the site of ancient Babylon, on the banks of the Euphrates, is that determined by Major Rennell, M. M. Rich, Keppel, Mignan, Buckingham, Sir Robert Ker Porter, and other eminent travellers, there can be no doubt. The only difference of opinion seems to be in reference to the Temple of Belus, and the ancient Tower of Babel. Captain Mignan, considers "El Mujellibah," or *the overturned*, as the Temple of Belus; and in this belief he is supported by the late Major Rennell. The sides of this vast ruin face the four cardinal points: the following are Captain Mignan's measurements: north side, two hundred and seventy-four yards; south, two hundred and fifty-six yards; east, two hundred and twenty-six yards; and west, two hundred and forty yards. This pile seems to have been constructed of kiln-burnt, and sun-burnt bricks, rising irregularly to the altitude of one hundred and thirty-nine feet at the S. W., and sloping towards the N. E., where the altitude of the ruin is one hundred and ten feet. Our author describes the top as strewed over with broken and unbroken bricks, which are thirteen inches square by three inches thick; many of these exhibited the arrow-headed character. Pottery, bitumen, vitrified bricks, shells, and glass, he describes as equally abundant.[a] The Honourable George Keppel says, in reference to the Mujelibè: "We stepped on

[a] Travels in Chaldea, London, 8vo. 1829, p. 165.

pieces of alabaster, and on vitreous substances. Vast numbers of entire kiln-burnt bricks, which were all fourteen inches square and three inches thick, were inscribed with these unknown arrow-headed characters, appearing to have been recently stamped rather than having undergone the action of four thousand years. The great buildings of Babylon appear to have been built with sun-burnt bricks, and coated with bricks burnt in the furnace."[a] We cannot, however, help thinking, that, notwithstanding there may be some difficulty in determining the question at issue, we must look to the *Birs Nimroud*, rather than to the Mujelibè, as the ruins of the Temple of Belus and Tower of Babel. The interesting researches of that estimable individual, the late Claudius James Rich, esq., the East India Company's Resident, at the Court of the Pacha of Bagdad, seem to carry conviction with them. His first "Memoir on the Ruins of Babylon," appeared in the *Mines d' Orient*. Mr. Buckingham subsequently determined the question more fully, by causing an excavation to be made, by which a more accurate idea of the structure was obtained. Mr. Buckingham observes, (vol. II. p. 380,) "The Tower of Belus was a pyramid, composed of eight separate stages, successively rising above and retiring within each other. To all these features the Birs perfectly corresponds. The form of its ascent is pyramidal; and four of the eight stages of which its whole height was composed,

[a] Personal Narrative, London, 8vo., second edition, 2 vols., 1827, vol. I, p. 179.

are to be distinctly traced on the north and east sides, projecting through the general rubbish of its face." These investigations seem fully to corroborate Mr. Rich's view of it, which is more completely substantiated in his "*Second* Memoir on the Ruins of Babylon." In Mr. Rich's excavations, at the Mujelibè, there was found "a wooden coffin, containing a skeleton in a state of high preservation. Under the head of the coffin was a round pebble; attached to the coffin on the outside a brass bird, and inside an ornament of the same material, which had apparently been suspended to some part of the skeleton. These, could any doubt remain, place the antiquity of the skeleton beyond all dispute."[a] Among the rubbish, the skeleton of a child was also found. These facts seem to militate against our accepting the Mujelibè as the Temple of Belus. From Herodotus, we learn that the Temple of Belus was the same as the Tower of Babel. According to Strabo, the Sepulchre of Belus was a pyramid of one stadium in height. The Tower of Babel, assuming five hundred feet for a stadium, would have a circumference of two thousand feet; that is, five hundred feet square. The total circumference of the Birs Nimroud, is found to be two thousand two hun dred and eighty-six feet; and that of the Mujelibè, two thousand one hundred and eleven feet. It is evident, from so near a correspondence, the question must be determined by other data than the measurement of the base of these mounds. We have, (Plate III. fig.

[a] Memoir, &c.; London, 8vo. second edition, p. 33. 1816.

25,) represented the appearance of the Birs Nimroud, as seen from the plain of Shinar; it is a massive ruin, cleft from the top. Mr. Rich thus describes its first appearance: "It burst at once upon our sight in the midst of rolling masses of thick black clouds, partially obscured by that kind of haze, whose indistinctness is one great cause of sublimity; while a few strong catches of stormy light, thrown upon the desert in the back ground, served to give some idea of the immense extent and dreary solitude of the waste in which this venerable ruin stands."[a] Mr. Rich's reasons appear to us altogether conclusive, in the decision of this question, notwithstanding the distinguished authority of Major Rennell. Mr. Rich describes this wonderful ruin as consisting of a mound of an oblong figure, the total circumference of which is seven hundred and sixty-two yards. On the eastern side, *it is cloven by a deep furrow,* and is not more than fifty or sixty feet high. "On the western side," says Mr. Rich, "it rises into a conical figure to the elevation of one hundred and ninety-eight feet; and on the summit is a solid pile of brick, thirty-seven feet high by twenty-eight broad, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small square holes disposed in rhomboids. The fire-burnt bricks, of which it is built, have inscriptions on them; and so admirable is the cement, which appears to be lime mortar, that, though the layers are close together, it is difficult to

[a] Memoir, 1816. p. 35.

discern what substance is between them: it is nearly impossible to extract one of the bricks whole. The other parts of the summit of this hill are occupied by immense fragments of brick-work, of no determinate figure, tumbled together and converted into *solid vitrified masses,* as if they had undergone the action of the fiercest fire, or been blown up with gunpowder, the layers of brick being perfectly discernible; a curious fact, and one for which I am utterly incapable of accounting."[a] To the same remarkable phenomena, Mr. Buckingham bears testimony. "The appearance of these masses," (Birs Nimroud,) says this traveller, "and the fissure in the partition of the wall which still remains erect, furnish reasons to believe, that *fire* was used as an agent of destruction in this edifice,—not a fire-temple, as supposed; as, in that case, the vitrified appearance would have been seen as well in the standing part of the wall as in that which is fallen, and in both only in the interior surface of the enclosure which the fire might be supposed to have occupied; and what *natural fire* could be made to bear on such a fabric?"[b] which, for strength, seems like one solid block. Sir R. K. Porter observes, "In this pile (Birs) we see the very Tower of Babel, the stupendous artificial mountain, executed by Nimrod in the plains of Shinar, and on which, in after ages, Nebuchadnezzar raised the Temple of Belus."[c] There does not seem any other method of accounting for the

[a] Memoir, 1816, p. 36.

[b] Travels in Mesopotamia, &c. 2 vols. 8vo. London, 1827, vol. II. p. 373.

[c] Vol. II. p. 305.

present condition of these remarkable ruins, but that they were destroyed by fire from heaven. It will, perhaps, be remembered by our readers, that soon after the erection of Nelson's Monument on the banks of the Clyde, that pyramid was struck by lightning, and rent, for a considerable extent, downward from its summit: the fissure and ruin still remain. The obelisk of Luxor at Paris, was also lately struck by lightning. This remark is made in corroboration of the belief, that *lightning*, in all probability was, in the hands of the Supreme Being, the instrument employed for the destruction of this sublime and magnificent ruin. There is quite sufficient proof, in the molten masses of ruin scattered on the plains, of furnaces having been used similar to that described in Daniel, as a "burning fiery furnace," into which the three Hebrew youths were cast by the savage orders of Nebuchadnezzar, when it was heated "seven times more than it was wont to be heated." The annexed wood-cut is copied from a signet found among the ruins of Babylon, and now in the possession of Mr. Burgoyne, and most clearly and unequivocally attests, by a powerful evidence, the truth of the sacred record, in reference to the sentence referred to. There are three figures in an enclosure, which seems to represent a furnace, while a gigantic figure or idol, with devotees or worshippers, are on the plain without. The fact could not be represented more unequivocally on so small a

space. Sir Robert Ker Porter found, in the vicinity of the Birs, lumps of black vitrified matter; and concludes that these may have belonged to furnaces. He also instances a tradition among the natives respecting the great triangular mound to the east of the Birs; namely, that, by order of Nimrod, Abraham was here cast into a furnace. "The furnaces used," says Sir R. K. Porter, "for the making fire-burnt brick, might have been very opportune to execute the mad judgments of Nimrod or Nebuchadnezzar."[a] We cannot, therefore, taking all the evidence with which ancient and modern travellers have supplied us, form any other opinion than that expressed by Mr. Rich, that the Birs Nimroud was, in all probability, the "Tower" which the descendants of Noah erected on the plains of Shinar. "Let us build us a city and a tower, whose top may reach to heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth"—a structure that might "lift its top to the skies"—an elevated monument of the pride and prowess of man—the wonder of ages. Mr. Rich thinks that an extraordinary interference by miraculous agency might make them persist in adhering to this spot for the erection of a monument to their leader Belus; nor is it unnatural to suppose, when their consternation had ceased, that this might have been the case.

[a] Travels in Georgia, Persia, &c. 2 vols. 4to. London, 1822, vol. II. p. 329.

CHAPTER X.

THE CALL OF ABRAHAM—BIRTH OF MOSES—EXODE AND PILGRIMAGE.

ABRAHAM, a native of the city of Ur, in Chaldea, now called Orfah, was selected, by the ALMIGHTY, from an idolatrous nation, to preserve on the earth the knowledge, and perpetuate the worship of the true GOD.—For this purpose it was, that the father of the faithful was summoned forth from among the ignicolists of Ur, that the heavenly spark might be kept alive, and that he might sacrifice to the GOD of Truth, whom those around him knew not, and of whom the flame that ascended from the altar of these fire worshippers was but a faint symbol. The worship connected with pyrolatry had its source, in all probability, in a superstitious aspect of the symbolic forms under which the Deity had sometimes manifested himself: the burning bush, the pillar of fire, Sinai, and the symbol which flamed above the mercy seat. It is delightful to trace this new star, in the patriarchal hemisphere, through its luminous track, and the bright promises of which it was the harbinger. Illuminating the darkness of

that idolatry through which it moved, it at length set, rejoicing in the heavenly vision of a MESSIAH to come. Mahomedans hold the name of Abraham in reverence and respect; and the Emperor Severus was anxious to enshrine him among his gods. Among the legends which respect Abraham, the following, whether true or fictitious, is as interesting as it is beautiful: "As Abraham was walking by night from the grotto, where he was born, to the city of Babylon, he gazed on the stars of heaven, and among them on the beautiful planet Venus. 'Behold,' said he within himself, 'the GOD of the universe!' but the star set and disappeared, and Abraham felt the Lord of the universe could not thus be liable to change. Shortly after, he beheld the moon at the full: 'Lo!' he cried, 'the Divine Creator! the manifest Deity!' but the moon sank below the horizon, and Abraham made the same reflection as at the setting of the evening star. All the rest of the night he passed in profound rumination; at sunrise he stood before the gates of Babylon, and saw the whole people prostrate in adoration. 'Wondrous orb,' he exclaimed, 'thou surely art the Creator and Ruler of all nature! but thou, too, hastest like the rest to thy setting! neither then art thou my Creator, my Lord, or my GOD!'"

One of the most remarkable circumstances connected with the life of this distinguished character, is the destruction of the "cities of the plain," already adverted to, and it will now suffice to cite the words of a recent traveller, with whose description, indeed every one who has visited the scene, entirely concurs:

"Whoever has seen the Dead Sea will ever after have its aspect impressed on his memory: it is, in truth, a gloomy and fearful spectacle. The precipices in general descend abruptly into the lake; and, on account of their height, it is seldom agitated by the wind. Its shores are not visited by any footstep, save that of the wild Arab, and he holds it in superstitious dread."—"The precipices around Sinai are savage and shelterless; but not like these, which look as if the finger of an avenging GOD had passed over their blasted fronts and recesses, and the deep at their feet, and caused them to remain for ever as when they first covered the guilty cities."

Every line in the patriarch's life is a history of interest; but we must leave "the father of the faithful," and now simply glance at two facts connected with Joseph, one of twelve sons—the lineage of Jacob, surnamed ISRAEL, a *prince of* GOD. Israel was a stranger in Canaan, the country where he sojourned. Joseph, by the mysterious providence of heaven, and whose history is detailed with inimitable pathos by the sacred writer, became, at length, governor of Egypt, and rode in Pharaoh's second chariot. Joseph acknowledged to his brethren, that the good hand of his GOD had been with him, and that all had been overruled for good. "Ye thought," said Joseph to them, "evil against me; but GOD meant it unto good, to bring to pass as it is this day, to save much people alive."—"A famine" is represented as being "sore in the land" of Canaan, and that "the people fainted by

reason of the famine." It is also stated, "And the famine was over all the face of the earth."—"And all countries came into Egypt to Joseph for to buy corn, because that the famine was so sore in all lands."[a] Now, it is of importance to remark that there is a passage in ancient Chinese history which refers to a dreadful famine prevailing in that country; and it is quite evident that this distinctly alludes to the very famine which is represented in sacred history, as "sore in all lands." As connected with this, and Pharaoh's dream interpreted by Joseph, wherein "seven good ears of corn" were representative of "the seven years of great plenty, throughout all the land of Egypt," we give a fac-simile of an ancient Egyptian coin, remarkable for the reaper's putting forth his sickle, and the *seven* ears of corn he is about to reap. Whether this had a reference to the event of abundance—when there was "corn in Egypt," though famine in other lands—cannot be determined; it is, however, by no means void of interest, since it appears not improbable that this fact may have been intended to be commemorated by it.

The following is the reverse of one of my denarii, (Vespasian,) representing a modicum with seven ears of corn. I have seen a head of corn with seven ears, in a Greek coin; and among Egyptian paintings, are sheaves with seven ears of corn. These seem to be

[a] Gen. xli. 56, &c.

symbols of abundance. Indian corn has sometimes, though rarely, presented the singular phenomenon of seven ears on one stem. This figure represents the

Triticum Compositum,

the Egyptian, or many-spiked wheat, called also the "corn of abundance:" it is principally cultivated in Egypt, sometimes in Italy. The ear is bearded like barley, as is often seen on Græco-Egyptian coins. The important peculiarity of this interesting species consists in the composite form of the ear, composed of several spikelets. This kind of wheat will bear extremes of heat and drought, without injury; it is thus remarkably adapted to arid lands, where it is chiefly cultivated; beautifully illustrative of the fact, that there might be "corn in Egypt" when there was drought and dearth in other lands. Egypt has been renowned for its fer-

tility from the remotest times, and more than once been the granary of imperial Rome. Among the antiquities of the British Museum, will be found ample evidence of this fact, in the Egyptian figures, and the rich sheaves of corn with which they are burdened, as pourtrayed on the plaster affixed to the walls in one of the compartments. It may be also added, that a Phœnician inscription was discovered in Sicily, of a date, 2025 A. C., accompanied by a later translation in Greek. This inscription records the prevalence of a great famine in Canaan, and the emigration of part of the inhabitants, who fixed themselves in the dominions of an Athomtide prince, whose name is unfortunately effaced. It is further worthy of remark, that when Joseph's father and his brethern came into Fgypt, and were about to be presented to the king, they were instructed to say, that they were "shepherds;" which secured to them the fertile land of Goshen, where they afterwards "had possessions, and grew and multiplied exceedingly." The reason assigned for this statement is a remarkable one: "every shepherd is an abomination to the Egyptians." This singular fact seems to have been corroborated by M. Champollion, in his researches into the ancient monuments of Egypt; and he is of opinion that it is not difficult to recognize the *Hyksos,* or 'shepherd kings,' who had made predatory excursions into the territories of the Egyptians, and conquered the land, but from which they were afterwards expelled: they are depicted on these monuments, as prostrate under the footstools of the Pharaohs, as in Joshua, x. 24: "Come near, and put your feet upon

the necks of these kings. And they came near, and put their feet upon the necks of them." So far was this bitter enmity carried against these Hyksos, that the lowest of the people had their figures wrought into the soles of their sandals; that, at least, their effigies might be trampled under foot: this enmity they even carried to the tomb, and they are thus represented on the bandages of mummies.[a] These royal shepherds are represented as possessed of red hair, blue eyes, and covered only with an undressed hide wrapped loosely about them.

The Pharaoh (Phrah, the sun, prefixed to all the Kings of Egypt; *on* Hebrew and coptic, *sun*) celebrated by the arrival of Joseph, is recognized under the phonetic name of OSIRTESEN I.; the MISARTESERN of Pliny, and appertains to the sixteenth dynasty of lower Egypt. Mr. Wilkinson refers the death of Joseph to OSIRTESEN III., in the seventeenth dynasty. Considerable obscurity rests on the origin and history of the Hyksos, or 'shepherd kings,' who once held despotic sway in Egypt, and occasioned the observation 'every shepherd is an abomination to the Egyptians.' Some have supposed them to have been a Scythian race, that made an irruption upon the territories of Egypt, deposed the native Pharoah, and subjected the kingdom to their iron rule. Manetho assigns them an Arabian extraction. From the circumstance that the term *Palestine* is a SANSCRIT, and

[a] There is now a mummy at Paris, which singularly illustrates this fact: a shepherd, bound with cords, is painted beneath the buskins of the mummy.

not a Hebrew word, and signifies 'the shepherd's land,' we may infer that the Hyksos were originally an Indian race, who conquered Egypt and oppressed the Egyptians, It is probable then, that the 'shepherd kings' issued from 'Caphtor,' or lower Egypt, and subjugated 'Pathros,' that is the Thebaid, or upper Egypt, and when expelled took refuge in a stronghold on the eastern branch of the Nile; an occurrence which took place in all probability shortly before Joseph's connexion with Egypt. The 'shepherd kings' were expelled in the direction of Canaan, and became the 'Philistines,' a giant race;—'a people great, and strong and tall'—occupying Canaan or Palestine. 'Goshen' lay to the east, where Pelusium once stood, on the eastern branch of the Nile. Pharaoh, 'who knew not Joseph,' is now clearly ascertained to have been Osirtesen II. On the tomb of one of his officers, named 'Neboph,' are symbols sufficiently indicative of his having been one of the 'task-masters' over the 'house of bondage.' Mr. Wilkinson observes, that among the paintings of Bein-Hassan, the haggard and squalid countenances and decrepit forms of the wretched beings that are represented as the herdmen of the cattle, there is ample evidence of the truth—"every shepherd is an abomination to the Egyptians." Indeed, the deformed and squalid wretches which we perceive thus engaged, in the paintings of the Egyptians, shew clearly the utter contempt and abhorrence in which they were held—the very pariahs, the dogs of the Egyptians.

The remarkable representation in the annexed wood-

cut, is copied from Rosellini's splendid plates illustrative of his interesting work, 'The monuments of

Egypt and Nubia.' This singularly curious 'gem from the antique, forms part of a series of paintings, illustrative of the occupations of the Aboriginal Egyptians. The paintings were found in a sepulchre at Berri-Hassan, in Upper Egypt. The tomb appears to have been excavated in a hard limestone, studded with nummulites, and of a pale rose colour.[a]

It is impossible, I think, to view this painting without certain conviction that it is a faithful picture of, and refers to the Hebrews in the 'house of bondage.' The contour of the countenance; the every feature, denotes the Jew among the slaves. Here these are seen in one case sinking under the burden, and several spattered with mud; one is measuring the 'tale of bricks,' and there, too, are the 'task-masters,' with the rod and the flagellin; and may almost think we hear them say, 'Ye are idle, ye are idle.' It will be readily perceived that the physiognomy of the Hebrew slave bears a strong resemblance to figures 6 and 8, in plate II., as well as to the profile of Rehoboam. The scene represented seems a palpable evidence of the captivity of the Jews, under one of

[a] 'La pietra e calcaria dura, gremita di nummoliti di un color roser pallido.'

the Pharoah's of Egypt, prior to the exode, as recorded in sacred writ. The mere circumstance of *colour*, the distinguishing badge of the Jews in other cases, namely, *deep red*, being absent in this representation, will by no means nullify the collateral evidence that they are Jews, for the physiognomy stamps some of these slaves peculiar, nor would the absence of a profusion of hair militate against the evidence, for they might be shorn of their locks as a mark of degradation, and a badge of servitude—the greatest insult to which the Jew could be subjected. The circumstance also of *locality* cannot invalidate the conclusion, for both Upper and Lower Egypt might be then included in the dominion of the Pharaohs.

The Book of Exodus receives its name from the exode of the children of Israel from the land of Egypt; there having arisen a king in that country, who, it is stated, "knew not Joseph," nor remembered his services. The Israelites were subjected to the most grievous servitude. They were slaves, painfully oppressed by the task-masters of Egypt; so that this country was emphatically called "the house of bondage." In the person of *Moses*, God raised up a valiant champion of their cause; and when his advocacy before Pharaoh, accompanied "by signs and miracles," failed to procure a rescue, he led them, triumphantly, forth from the midst of their enemies. This Moses was a Hebrew. The king had issued a mandate, that all the Hebrew male children should be cast into the Nile. A daughter of Levi, however, happily succeeded in concealing her infant son for three months; at the

expiration of this period, when "she could no longer hide him," we are informed that she "took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein: and she laid it in the flags by the river's brink." Here the ark, or little boat, formed of bulrushes, was discovered by Pharaoh's daughter and her maidens, when they repaired (as seems to have been the custom,) to the brink of the Nile. This protégé of the king's daughter was thus rescued from peril, and called at her instance, MOSES, i. e. *drawn out*. The child, thus saved, was immediately recognized as belonging to the Hebrews, and committed, it appears, to the care of his own mother —the nursling of Providence. In Plate III. fig. 21, we have given a representation, copied from Belzoni's sketches from the tombs of the kings. The hawk-headed infant seems quite characteristic of the infant Moses. The hawk's head was indicative, among Egyptian hieroglyphics, of discernment, acute penetration, and judgment: the little ark, or boat, in which he is confined, is of the precise description of those employed for navigating the Nile, in ancient times; and is now used in navigating the Tigris and the Euphrates, and even the rivers of Abyssinia. Thus we read in the prophetic records, of "vessels of bulrushes on the waters." An Abyssinian traveller has informed me, that these boats of bulrushes are constructed by attaching bundles of a species of papyrus, *(cyperus niloticus,)* to a keel of acacia-wood, and uniting them at top, in the way represented in the figure; when the vessel is afterwards pitched within

and without with bitumen. Moses formed too prominent a figure in the annals of Egypt to be omitted in its hieroglyphic history: indeed, we can collect as much from the authorities of Diodorus Siculus, Strabo, Tacitus, and others. We have only further to add here, as an interesting corroboration respecting the structure of some names mentioned in sacred history, in connexion with Egypt, that the researches already made in Egyptian literature, amply confirm them. M. Champollion and others have shewn that the proper names of both sexes, in ancient Egypt, are often compounded of the names of Egyptian deities. In the hieratic text, *re,* or *shre,* signifies the sun: thus, Joseph's father-in-law, *Potipherah,* was priest, or prince of *On,* or Heliopolis, (city of the *sun.*) *Petephre,* in hieroglyphic literature, signifies *that which belongs to the sun,* or *re.* This serves to shew, from what unexpected sources we may receive, as it were accidental, illustrations of the truths propounded in the Scriptures. Unexplored treasures of evidence may yet open on the world; gradually, it may be, as seems to be the design of Providence, yet, at length, fully; and it appears to us very remarkable, that the evidence unfolded in proof of the truth and authority of Revelation, in the times in which we now live, *is precisely of that description* which fully meets the temper and tone of the philosophy and literature of the age; that scepticism and infidelity are met in the spirit of a progressive philosophy, and on the vantage ground of inductive science. If we reject Revelation, it is not for want of evidence; we remain without excuse, and are fully

chargeable with the consequences which that rejection entails.

It forms no part of my present plan to discuss the remarkable adaptation of the wonders which Moses, in obedience to the commands of GOD, and gifted from on high with preternatural powers, to prove his divine embassage, wrought in the presence of the court of Pharoah. On these exhibitions of divine power, well might "the heathen be cast down in their own eyes," when the utter helplessness of the deities they adored was thus so conspicuously displayed. "Bel boweth down and Nebo stoopeth," before the LORD GOD of the captive Hebrews. "No other god can deliver after this sort."

In like manner, we should think it no difficult task to prove, how wise and well adapted were all the institutions of the Divine appointment, promulgated to the Israelites through the medium of the priest of their profession, the leader of their armies, their counsellor and their judge, in obedience to, and under the guidance and direction of the theocracy of heaven. It must suffice for the present, that we simply advert to some incidents that occurred on their pilgrimage to the promised land, as supplying proofs in conformity with the design of this volume. Heathen writers and local tradition perpetuate the events recorded in the sacred narrative, and we can even trace this perpetuity in the names of places in the districts where these events occurred. So that this very etymology becomes a permanent register of facts.

Having passed the Red Sea, the Israelites wandered

three days in the wilderness of Shur, but found no water. They came at length to Marah, "but they could not drink of the waters of Marah, for they were bitter, therefore the name of it was called Marah."[a] Burckhardt describes a well called *Howara*—"the water of which is so bitter that men cannot drink it; and even camels, if not very thirsty, refuse to taste it." No doubt this is the Marah of Moses: what the plant was which Moses was directed to cast into these waters we cannot tell; but "the waters were made sweet" in consequence of it. The bitter well of Howara, in the wady (valley), Amara. *Munu*, a gum from the tamarisk tree, and the juice of the *homr* berry, have been employed to sweeten it. The homr plant and *tarfa*, or tamarisk tree, grew in profusion in 'wady Gerandel.' The *strychnos potatorum* is the cleansing rust of Hindustan, and separates the impurities from water. Forskal mentions a plant which he states possesses the property in question. Be this as it may, the knowledge of this peculiar virtue was pointed out to Moses by a special communication. We confess we were much surprised at reading, in Mr. Milman's History of the Jews, a note connected with this event, from which we learn, that a *medical* friend of his had subjected to analysis some water brought to this country from a fountain called Marah, ("but probably not that of Burckhardt's *Howara*.") This specimen is described as possessing "a slightly astringent and bitterish taste." It is stated, that chemical examination shows these

[a] Exodus xv. 23.

qualities to be derived from the *selenite,* or *sulphate of lime* it holds in solution; "if, therefore," it is added, "any vegetable substance, containing *oxalic* acid, were thrown into it, the lime would speedily be precipitated, and the beverage rendered agreeable and wholesome!" Now, we have merely to remark on this extraordinary solution, that it is the first time we have heard that an astringent and bitterish taste can by possibility be imparted to water by an impregnation of *sulphate of lime,* though that character would be acquired by the presence of *sulphate of magnesia,* &c. It is certainly true that *oxalic* acid will decompose sulphate of *lime;* and it is equally true that some plants contain it; such, for instance, as the *oxalis acetosellas.* This plant, however, is not a *tree,* as stated in Scripture, nor shrub bearing a berry, as suggested by Buckhardt, even though the analysis of Mr. Milman's medical friend had been entitled to the least attention. We are sorry to have to say, that we perceive much in this "History of the Jews" which subjects the author to considerable censure;—we mean, an *awkward* attempt to impute to natural causes what cannot be solved, but by the direct interposition of a Divine hand. The entire phenomena connected with that remarkable people imply all this, and cannot by possibility be solved without such a supposition.

The Israelites thereafter pitched their tents in an *oasis,* distinguished by the beautiful association of "twelve wells of water, and threescore and ten palm trees." By the united testimony of travellers,

Elim, where these wells and palm-trees were found, is still recognized by similar interesting features. No less than nine of these wells still remain to attest the spot, and the seventy palm-trees have become *thousands*.

The following chapter is occupied with an account of a singular phenomenon:—the fall of MANNA. This remarkable and providential supply is thus described: "When the dew that lay was gone up, behold *upon the face of the wilderness* there lay a small *round* thing, as *small as the hoar-frost*, on the ground." We are further told, that "*when the sun waxed hot it melted*;" and when preserved until the following day it became corrupt, and "*bred worms*." To preserve the extra measure which they collected on the sixth day, Moses directed that on that day of the week they were "*to bake and seethe*" what should be required on the morrow, as on the sabbath none should fall. It is further added, "And the house of Israel called the name thereof *manna*: and it was like coriander-seed, *white*; and the *taste of it was like wafers made with honey*."[a] Such are the curious and interesting particulars supplied by the sacred text. It is well known that a substance is used in medicine under this name, chiefly obtained from the Calabrias, and is collected from the leaves of the *ornus rotundifolia*, (fraxinus ornus, of Linnæus,) and a somewhat similar substance obtains in the onion; but from its purgative qualities,

[a] Exodus xvi. 14. and 31.

it is sufficiently obvious that the manna of the Scriptures is altogether different. According to Seetzen, Wortley Montague, Burckhardt, and other travellers, a natural production exudes from the spines of a species of tamarix, in the peninsula of Sinai. It condenses before sunrise, but dissolves in the sunbeam. "Its taste," it is added, "is agreeable, somewhat aromatic, and as sweet as honey. It may be kept for a year, and is only found after a wet season." The Arabs collect it and use it with their bread. In the vicinity of Mount Sinai, where it is most plentiful, the quantity collected in the most favourable season does not exceed six hundred weight. The author of the "History of the Jews" has a note to the following effect: "The author, by the kindness of a traveller, recently returned from Egypt, has received a small quantity of manna; it was, however, though still palatable, in a liquid state, from the heat of the sun. He has obtained the additional curious fact, that manna, if not boiled or baked, will not keep more than a day, but becomes putrid and breeds maggots. It is described as a small round substance, and is brought in by the Arabs in small quantities mixed with sand."[a] It would appear from these very interesting facts, that this exudation, which transpires from the thorns or leaves of the tamarix, is altogether different from the manna of the manna-ash. We cannot doubt, from the entire coincidence in every respect, that the manna found in the

[a] History of the Jews, vol. I. p. 92.

wilderness of Sinai by the Arabs now, is *identical* with that of the Scriptures. That the minute particulars recorded should be every whit verified by modern research and discovery, is worthy of great attention. As Moses directed Aaron to "take a pot and put an omer full of manna therein, and lay it up before the LORD, (in the ark,) to be kept for the generations of Israel," as a memorial; so the remarkable phenomenon remains in evidence of the truth of the narrative. The *miracle*, however, remains precisely as it was. There is sufficient to appeal to, as an existing and perpetual memorial to all generations. The MIRACLE, from which there can be no appeal, and which allows of no equivocation, consisted in its ample abundance, in its continued supply, and its complete intermission on the sacred day of rest. Nutritious substances have fallen from the atmosphere in some countries; such, for example, was that which fell a few years ago in Persia, and was examined by Thenard. It proved to be a substance referable to a vegetable origin. We have before us, at the moment of writing these pages, a small work, printed at Naples in 1793, the author of which is Gaetano Maria La Pira; it is entitled, "Memoria sulla pioggia della Manna," &c.: and describes a shower of manna which fell in Sicily, in the month of September, 1792. The author, a Professor of Chemistry, at Naples, gives an interesting account of the circumstances under which it was found, together with a variety of interesting particulars, some of which we shall select, and we do so to prove that a similar

substance may have an *aerial* origin, though carried up in the first instance, it may be, by the process of evaporation; this would considerably modify the product. On the 26th September, 1792, a fall of manna took place at a district in Sicily, called *Fiume grande;* this singular shower lasted, it is stated, for about an hour and a half. It commenced at *twenty-two o'clock,* according to Italian time, or about five o'clock in the afternoon; the space covered with this manna seems to have been considerable. A *second* shower covered a space of thirty-eight paces in length, by fourteen in breadth. This second shower of manna, which took place on the following day, was not confined to the *Fiume grande,* but seems to have fallen in still greater abundance in another place, called *Santa Barbara,* at a considerable distance: it covered a space of two hundred and fifty paces in length, by fourteen paces in breadth. An individual named Giuseppe Giarrusso, informed Sig. G. M. La Pira, that about half-past eight o'clock, A. M., he witnessed this shower of manna, and described it as composed of extremely minute drops, which, as soon as they fell, congealed into a white concrete substance; and the quantity was such, that the whole surface of the ground was covered, and presented the appearance of snow: the depth, in all cases, seems to have been inconsiderable. This aerial manna was somewhat purgative, when administered internally; and the chemical analysis of it seemed to prove, that its constituents, though somewhat different from that obtained from the *ornus*

rotundifolia,[a] did not materially differ from the latter in its constituents. We give Signor La Pira's description of its appearance: being of a white colour, and somewhat granular or spherical, it seems to have had some resemblance, externally, to that of the Scriptures; but it is not stated that it became corrupt on being preserved:—"Questa sostanza zuccherina nella massima parte è caduta in forma di minutissima arena bianca: Osservata colla lente non vi si ravvisa alcuna forma regolare, ma vi si scorge una figura il più delle volte sferoidale, e talora anche perfettemente sferica: I grani maggiori non eccedono $\frac{1}{6}$ di linea di diametro: Posti sul vetro ed osservati colla lente si veggono semi-trasparenti: Non hanno alcun aspetto grasso o umido, ma bensì un' apparenza del tuto secca, ed alquanto polverosa; da ciò nasce quel panno, che si forma sulla superficie interna delle bottiglie di cristallo nelle quali ci conservano."[b]

At the rock, in Horeb, called *Meribah*, Moses miraculously supplied the people with water. He smote the rock, and an abundant stream immediately issued: this extraordinary source of supply is now dried up, but there is still left sufficient evidence to confirm the fact. It will suffice for our purpose that we quote, in corroboration, the description of an eye-witness and

[a] Also the *oak*, *ilex*, *chesnut*, &c., though less abundant and more rare than on the leaves of the manna-ash. The ordinary manna collected in Sicily, comes from districts in the *Val Demone* and the *Val di Mazzara*, at some distance from the localities where this aerial manna fell.

[b] "Memoria," &c. In Napoli, 1793, p. 23.

recent traveller: "We came to the celebrated rockof Meribah. It still bears striking evidence of the miracle about it; and it is quite isolated in the midst of a narrow valley, which is here about two hundred yards broad. There are four or five fissures, one above the other, on the face of the rock, each of them about a foot and a half long, and a few inches deep. What is remarkable, they run along the breadth of the rock, and are not rent downwards; they are more than a foot asunder, and there is a channel worn between them by the gushing of the water. The Arabs still reverence this rock."[a]

Sir Frederick Henniker describes the "stone of Moses" as an irregular block of granite, twelve feet high, fifteen feet long, and seven wide; "a *kind of water furrow,* about eight inches in width, is visible on two of its sides, several small crevices extend across this track, and may be called mouths. The common crevices in the rock are only two inches in depth, and their length is not confined to the water course. That the *incrustation is the the effect of water,* I have not the slightest doubt, for the rock close at hand, where the water is still dripping, is marked in the same manner."

Rephidim, where the Jews encamped, the "streams in the desert" issued, and the rock of Meribah reposes, are thus described:—"The celebrated rock which Moses struck, is near the middle of the valley of Re-

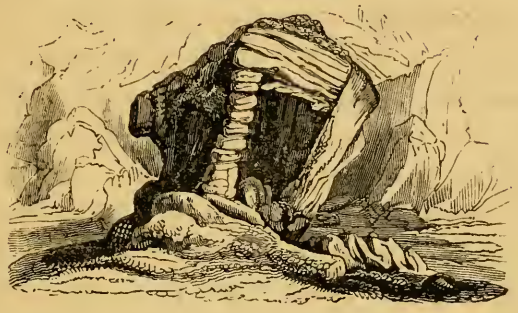
[a] Letters from the East, 2 vols. Lond. Second Edit. 1826, vol. 1. p. 226.

phidim, about a hundred paces from Mount Horeb. In travelling through a long and pretty open road, we observe a high rock among several small ones, which has by a long succession of time been detached from the neighbouring mountains. This rock is a huge mass of red granite, and its figure is almost round on one side, but it is flat on the side that looks towards Horeb; it is twelve feet broad, and as many thick; its breadth is greater than its height. It is about fifty feet in circumference, and pierced with twenty-four holes, which are easily counted; each hole is a foot long, and an inch broad. The flat surface of the rock contains twelve of these holes, and the round side opposite as many, which are placed horizontally about two feet from the superior edge of the rock, are only some inches distant from each other, and also ranged very nearly in the same line.

The holes on one side are so far from communicating with those of the other, that they are not so much as opposite to each other. It is to be observed, that this and the other rocks are in a very dry and barren ground, and that no spring, nor any other kind of water, is to be found near them. There is a perfect smoothness from the inferior lip of each hole to the ground, only observed in a small trench, or groove, made in the surface of the rock, and running along the whole of this groove from one end to the other. The edges of the holes and grooves are lined with a fine slender green moss, though not the smallest herb appears on any other part of the rock, the whole sur-

face of which, except the edges of the holes and grooves, is pure stone."

The wood-cut represents the stone of Rephidim.



Even Sir Frederick Henniker, whose language would lead one to believe that he was no friend to the Truth of Revelation, describes its appearance in terms that justify the belief that water once issued from the orifices, which it is interesting to remark, are rents *contrary* to the direction of the natural grain of the rock, and the deposit of *calcareous matter* is a convincing proof. Whence this deposition, save from the running water, for the rock is *granite,* (silicious,) without the slightest admixture of calcareous matter. The *moss* which springs from the surface of the lime, is an additional evidence. None springs from the *granite,* and it is indeed a rock most unfavourable to vegetation, even under the lichen's lowly form. It is interesting to add that on the principle of the *artesian wells,* water has been bored for in this desert, and a copious supply found, at a depth of about thirty feet, where they encountered a sandstone. There are a

great many characters on the stone of Rephidim. One class seems allied to the ancient Samaritan: the rest appear to be a mixture of Phœnician and Etruscan characters—all proving its recognition from a distant age.

CHAPTER XI.

TABLES OF STONE—ELEVATION OF THE BRAZEN SERPENT—THE SAMARITANS.

After the promulgation of the law from Sinai, in order that it should be stamped by Divine authority, and have all the sanction of a signet from heaven, we are informed, at the close of the thirty-first chapter of Exodus, that God "gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, *tables of stone, written with the finger of* God." In a subsequent part of the narrative, we are supplied with a more circumstantial detail: "the tables were written *on both their sides,* on the one side and on the other were they written. And the *tables were the work of* God, and the writing was the *writing of* God, graven upon the tables." It becomes us not to speculate on this sublime transaction, nor to pry, with too curious an eye, into the more immediate intercourse of Deity with his creature; but it cannot be out of place, to endeavour to obtain a more just and accurate conception of this autograph of heaven, than may be generally entertained, provided it be in harmony with the Sacred Text. We are possessed of a small fragment of *Hebrew granite,* brought to this country by the late Buckhardt, from

Sinai; and if we are correctly informed, it obtains in that celebrated mountain. To this singular and beautiful species of granite we have already alluded. We are told, that not only were the *tables the work* of GOD, but the *writing* was the *writing* of GOD. If a conjecture may be hazarded on a subject so sacred, we may suppose, that these tables were composed of *Hebrew granite*, the "work of GOD," in the sublime fiat of creation. The linear arrangement of the crystals of quartz, and their beautiful parallelism, are very striking features; and, as we are told that "the tables were written on both their sides," it may perhaps tend to elevate our views above common place ideas, to suppose that these crystals, which have a striking resemblance to Persepolitan or Babylonian characters, under the Almighty fiat, became expressive of his law in the arrangement of the decalogue. Granite is a *primitive* rock—one of the *original rocks of creation*, or foundation stones of the globe. These heavenly characters being constituent parts of the granite, would thus appear on both sides of the tables of stone, and could not be obliterated but with the destruction of the stone itself. Granite is a durable and adamantine rock, and thus the whole became a symbol of the permanence and stability of the sacred characters of the law of GOD. That "not one jot nor one tittle should pass away" until "the mountains be removed and there be no place found for them." In reference to the awful manifestations of the DIVINE BEING on mount Sinai, Mr. Milman observes:—"The mountain seems to have shewn every appearance of a

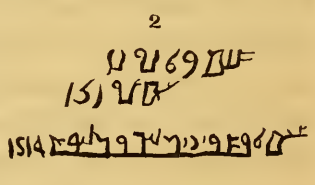
volcanic eruption: blazing fires, huge columns of smoke, convulsions of the earth." This author has wisely added, "yet a most philosophical observer has decided, from the geological formation of the mountain, that it has never been subject to the agency of internal fire." We may further state, that a *granitic* mountain is not that description of rock in which we may reasonably expect to find *volcanic agency*.

The wood-cut represents a curious antique inscription on the rocks near Sinai, published by Pococke,[a] and also by Kircher, in his 'Prodromus Capticus.' This inscription seems to be in the Cuthean or ancient Samaritan character, and has been apparently sculptured by "an iron pen in the rock." All attempts hitherto made to analyze or decipher these mystic symbols have been unsuccessful. They unquestionably claim a very high antiquity, and may be referred to a period, in all probability, contemporaneous with Moses. The form of the character sufficiently indicates its source and connexion with a very early epocha in the history of the Jews. There are other inscriptions which evidently belong to a more modern date. Each inscription appears to commence with a monogram, which would seem to be an invocation to the Supreme Being, in reference to some of his attributes, as the "all merciful GOD!" &c. The Greeks, according to

[a] Plate LV. Inscript. 86. "Descript. of East," Lond. 1743. vol. 1. p. 149.

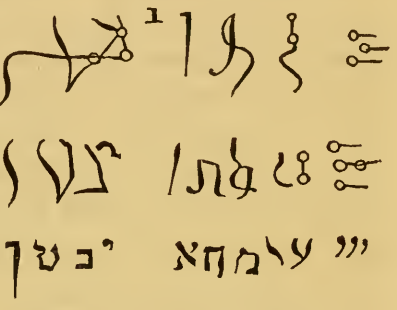
Pococke, call this inscription, Θεοῦ χάρακτα γράμματα,—"The words of God engraved." Dr. Clayton, bishop of Clogher, offered £500 towards defraying the expenses of any one who would engage to copy the 'inscriptiones Sinäicæ.'

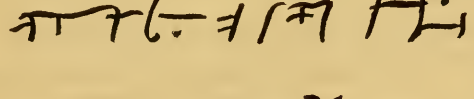
Dr. E. D. Clarke copied several characters from under the ear of the sphinx—the monograms bear some resemblance to those at Sinai. The two first lines seem to be Coptic, and the rest Arabic; above these, and immediately under the ear, was the monogram. It appears, according to Dr. Clarke, to have been once painted a dingy red, or blood colour, as the ground for the characters, which were formed of black, paint.[a] Numerous inscriptions were copied by the Rev. C. F. Grey, from the Waady-el-Mokattib, or 'written valley.' They are engraved in the rock of red sandstone, on the line of route from Suez to Sinai, (No. 2, in the annexed woodcut, was among those copied by Mr. Grey,) and about fourteen hours distant from the convent of Sinai. The entire number are discovered on the shady side of a desert valley, destitute both of trees and water. There are no sepulchres near the spot. On the opposite side there are a few inscriptions in Latin and modern Arabic. Those curious characters, some of which are Greek, are composed of a series of holes punched in the rock; the letters, on an average, are nearly two

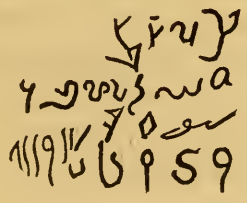


[a] "Travels," 4to. London, 1816, vol. III. pp. 145, 146.

inches high. Mr. Grey states no other inscription has been discovered in this part of the Arabian desert, except at Nakors, (*i. e.* 'the Bell,') near Tor, where a subterranean sound has always been heard. These are in Arabic, and other oriental languages. An endeavour has been made to analyze into Hebrew, some of the characters in the "written valley;" such an attempt is represented in the wood-cut, No. 1, and which may be thus translated; the first line is the inscription, and the second, an analysis of the letters:—"The everlasting Jehovah bless thee!" and is thus resolved into a form of benediction. The 'Wady Mokatteb' is a spacious valley, bounded on the east by a picturesque range of dark mountains. Of inscriptions, there are thousands; and no successful attempt to decipher them has yet been made. Conjecture cannot penetrate the mystery. The following are fac-similes of other specimens of these occult characters.







Passing over much that is of sublime interest in the ornaments of the tabernacle, which were moulded and arranged agreeably to the "pattern shewed in the mount," together with the rites and ceremonies enjoined by the Levitical laws and ordinances, and the ministrations of the sacrifices and orders of priesthood, we shall consider a remarkable event in the pilgrimage of the Hebrews, inflicted as a punishment for their distrust of that PROVIDENCE, who had so frequently and so signally interposed on their behalf—who had "not left himself without a witness," and "led them by a way they knew not." "Fiery serpents" visited the Hebrews, "and they bit the people, and much people of Israel died." On the *repentance* of this stubborn race, Moses, their leader, was directed to "make a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." "And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."[a] This remarkable circumstance was an expressive symbol of that eventful scene which should, in the fulness of time, be unfolded on the summit of Calvary. On this point we are not left in suspense, since the sacred text is clear and explicit: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish. but have everlasting life." We need not, therefore, appeal

[a] Numbers xxi. 6, &c.

to the authority of commentators, such as L. Capellus, Grotius, Bochart, and others. Amid the various systems of mythology, which have engrossed the heathen world, the *serpent* seems to have borne a conspicuous part. There are three remarkable incidents in the sacred volume, which involve the adjunct of the serpent:—the fall of man, the transmutation of the rod of Moses into a serpent, and the remarkable fact before us. Mr. Deane, in an interesting work, entitled, "The Worship of the Serpent traced throughout the World, and its Tradition referred to the Events in Paradise," &c., concludes, that "in most, if not in all the civilized countries where the serpent was worshipped, some fable or tradition, which involved his history, directly or indirectly, alluded to the fall of man in Paradise, in which the serpent was concerned." That the principle of evil, with whose temptation this catastrophe is connected, should have ever become an object of adoration by man, is an extraordinary circumstance; yet it is, nevertheless, a fact, that the tempter is even now worshipped by a tribe, near Merdan, &c., called the Yezedees. The Yezedees, from Singar, will not even name the tempter, and hold his name in the utmost reverence. We are inclined to believe, that though serpent-worshippers may be connected with Paradise in some cases, it refers, in others, to the circumstance to which we have alluded, namely, the elevation of the brazen serpent. Spanheim gives a medal of Antoninus Pius, on which are represented two serpents in deadly feud, one being evidently the victor; whether this may be indirectly

refer to the rod of Moses, and those of the magicians of Egypt, cannot be determined; but the serpent is often associated with Esculapius.

We have already adverted to the mistletoe, as used by the Druids, and its supposititious virtues as a catholicon, or universal remedy. The "tree of life" is mentioned in reference to the transaction in the Garden of Eden. The great naturalist of holy writ also names the *tree of life*. We have the branch introduced to us in the vista of prophecy; and in the visions of the Apocalypse, there is an allusion to "*the tree of life*," where it is added, "the leaves of the tree were for the healing of the nations." "Lo!" says the prophet, "they put the branch to their nose."[a] We do not consider that we are at all fanciful in referring this association of the serpent, especially when connected with the staff of Esculapius or the wand of Hermes, to the event in the wilderness; or when, in the symbol of the serpent, connected with the deified Esculapius, we perceive a distinct connexion with, and reference to, the elevation of the brazen serpent. Living serpents were preserved in some of the temples dedicated to Esculapius. Even in the Acropolis of Athens, a live serpent was kept. On Greco-Egyptian coins, serpents are often introduced; and on coins of the Lower Empire they are equally frequent. Sometimes these snakes or serpents are crowned with a human head, apparently that of *Serapis*, &c. On a coin of Gordianus, in our possession, the reverse presents a serpent

[a] Ezek. viii. 17.

on an altar, to which a human figure is presenting a basin: and such symbols are by no means infrequent. In Plate III, fig. 19, to which we have already referred, the serpent, in an upright form, represents *Thoth*, the Egyptian Hermes, or Mercury. The caduceus of Hermes, symbolical of Canaan, besides the globe and wings which surmounted it, and the triple leaf which encircled its stem, was occupied by two serpents, which embraced the rod in their folds. In one of the coins of Augustus, which we shall give in the sequel, the caduceus of Mercury is elevated by a figure recumbent at an altar. From time immemorial the serpent has embraced the staff of Esculapius—the emblem of healing; and we remember to have noticed this ensign, in *fresco*, on one of the houses of Pompeii, precisely such as it is now sometimes adopted as the symbol of medicine or of pharmacy; and to the same source must be referred symbolic representations, perpetuated to our times by similar associations, down to the restorative virtues still ascribed to the flesh of the viper, and the elixir excellences of the *acqua di vipere* which we found still in high repute in the pharmacopœia of Naples. It is melancholy to find, that the Hebrews, when they reverted to idolatry, to which they seem to have ever been too prone, worshipped the *serpent* as well as changed "the glory of the incorruptible GOD" into "the similitude of a calf that eateth hay." Thus we are told, that Hezekiah, king of Judah, "removed the high places, and brake the images (statues,) and cut down the groves, and brake in pieces the *brazen serpent that Moses had made*; for unto those days, the

children of Israel did burn incense to it, and he called it Nehushtan," (a piece of brass.)

On the other hand, we readily admit that ophiolatry, in the majority of cases, may be traced still farther back, and referred to the fall of our prototype. We have already given a representation of a Tyrian coin, which may be considered of the era of Alexander the Great. In this medal we have the serpent associated with the tree—as it were the tree of life, encircled by the folds of the principle of evil: and on each side of the tree, are the *petræ ambrosiæ.* According to Dr. Stukeley, in his remarks on Stonehenge, the Tyrian Hercules (Melcarthus) ordered Tyre to be built where the petræ ambrosiæ stood. These are represented as two *moveable* rocks standing by an *olive* tree. It appears that these stones were consecrated by pouring oil on them as in patriarchal times. Such moveable stones were called by the Greeks, *living stones;* and, in all probability, they somewhat resembled the *laggan-stones* of the Druids. The oil of roses, the ancient *ambrosia,* was employed by the heathen for this libation. Jacob, at Bethel, "took the stone that he had put for his pillow, and set it up for a pillar, and *poured oil upon the top of it.*" All these, therefore, it is obvious, sprung from one and the same channel. We have already adverted to the *urei,* or deified basilisks of Egyptian mythology, and the nagas of Budhism. The hierogram, which united the winged serpent and circle; and a variety of combined symbols, in which the serpent formed a part, are more difficult to decipher; but the worship of the serpent, in combination with

trees, seems to have been very prevalent; and even in the seventh century, in Italy, some natives of Lombardy were found to worship a tree and a golden viper. The serpent cuts no inconspicuous figure among gnostic emblems. In sculptures, and on coins, the serpent is often observed entwined round a pole, and sometimes with the legend, ΣΩΤΗΡ, a *saviour, preserver,* or *deliverer.* Among the basso relievos in the British Museum, No. 41, represents a serpent coiled round a column, with the chalice presented by a female. No. 52, exhibits a tree with a serpent, and the goddess 'Salus' presenting the cup; the exuviæ of two serpents are pendent from the branches. I have several coins with the altar and serpent connected with the word 'Salus.' The following is the reverse of a coin of Epidaurus, where Esculapius, their favourite deity, was worshipped under the symbol of a serpent. It is more especially remarkable as associated with the word 'Σωτηρ,'—*saviour,* or *deliverer.* This interesting coin was presented to me by A. Y. Ackermann, Esq., F.S.A., &c. A sacred serpent lives in the cell of St. Eredy. It was once worshipped in Egypt, and is still worshipped at Delhi. In the paintings of Babence Mooloch, there is the representation of three human sacrifices to the serpent. A sect of the gnostics, from their worship of the serpent, were called *ophites.* This reptile was a constituent of the gnostic *abrasax,* and formed a frequent symbol in gnostic amulets. From being the type or symbol, that might direct the eye of faith to "the glory that was to be revealed," it became,

itself, the object of worship, and was so interwoven with the fooleries of the gnostics, that those heathens who were incapable of judging between the pure and hallowed principles of the "New Religion," and its abuse by a vicious and degraded superstition, taunted the early christians with this as being an object of their worship.

Sesostris, historians represent, as going forth out of Egypt, and marking his career by unchecked conquest, and a continuity of victories. Memorials set up to commemorate his exploits here and there still remain, and one of these is mentioned by Mr. Robinson, on the route from Beirout along the range of Lebanon. Now, seeing that his achievements affected Palestine, it seemed remarkable that this hero should never once be adverted to in scripture. We are indebted to the interesting researches of Champollion, who has determined that this conqueror was Ramses Sethos Aegyptus, and thus, as his exploits in Palestine must have occurred precisely *during the period of their pilgrimage,* it is evident there could be no allusion to the circumstance in the annals of the Jews. On the other hand, the invasion of Jerusalem by Shishak is mentioned by no profane writer, and its record in scripture testimony alone remained, till the attestation to its truth was found in recent researches into the hieroglyphic literature of ancient Egypt.

When Joshua had passed the Jordan, he directed that twelve stones, taken from the bed of the river, should be set up on the plains of Gilgal—these were according to the number of the tribes of Israel. The

reason assigned for this procedure, is mentioned in a subsequent verse in the same chapter: "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then shall ye answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever." It may be of importance to remark, that the Cutheans are stated, in the Itinerary of Benjamin of Tudela, to offer sacrifice on Mount Gerizim, on an altar constructed with the stones brought from the bed of the Jordan by the Israelites, at the command of Joshua. Captains Irby and Mangles discovered ruins on Mount Gerizim, which might have been those of the ancient Samaritan synagogue. On Mount Ebal, Dr. Richardson observed an old ruined fort, but did not ascend. Ebal and Gerizim, among the mountains of Israel, on the plains of Jericho, it will be remembered, were the mountains from which the "blessings" and the "cursings" were to be pronounced. In the twenty-seventh chapter of Deuteronomy we have these facts related. The blessings were promulgated from Gerizim, and the cursings from Ebal, similar to the manner in which the Manx laws are now proclaimed, *sub die*, from the Tinwald Mount, in the Isle of Man;—a practice of extreme antiquity. It will also be remembered that Joshua built an altar in Mount *Ebal*, after the passage of the Jordan. There can be no doubt that Ebal here should be *Gerizim*,

and that the Jewish Pentateuch, in this respect, must yield to the authority of the Samaritan copy. Instead of Ebal, the Samaritan text has Gerizim; and it has been clearly ascertained by Dr. Kennicott, that it should be so. The Samaritans contend that the Jews, from enmity to them, and because they worshipped there, put Ebal the mountain of cursing, instead of, what it should be, Gerizim, the mountain of blessing. The text and antiquity clearly assign the palm to the Samaritans. Mount Gerizim was that where the blessings were pronounced; and it is certainly much more probable that the altar constructed by Joshua should be reared on that spot, than on the mountain of cursing. It is worthy of remark, that this altar was to be composed "of *whole stones*, over which no man hath lifted up any iron."[a] These, therefore, perfectly correspond with the structures of Stonehenge and Aubery. The heathen temples and altars were constructed of *hewn stones;* and these being unhewn, would distinguish the altars of the true GOD from those of idolatrous nations.

It cannot be impertinent to state, that the Samaritans are descended from an intermixture of the ten tribes with Gentile nations. This, of course, rendered them obnoxious to the Jews, who were so zealous to maintain an uncorrupted lineage. This was very natural; for, irrespective of the direct command of GOD, it afforded the means for tracing the lineal descent of the expected MESSIAH. These people were

[a] Joshua viii. 31.

not, therefore, permitted by the untainted Jews, to aid them in the erection of the second temple, on their return from the Babylonish captivity; because those who had thus intermarried and mingled with the Gentiles around them, "could not shew their father's house, nor their seed, (pedigree) whether they were of Israel."[a] In consequence of this rejection, and other causes of animosity, the Samaritans (so called from the city of Samaria, the ancient capital of Israel,) erected a temple on Gerizim, and there offered up sacrifices on "the mountain of blessing," as prescribed by the Mosaic law. This was the cause of that rooted animosity and bitter enmity which prevailed eighteen centuries ago, between the Jews and Samaritans: a hostility which remains in full force. It is of importance to observe, that the Samaritan Pentateuch has a remarkable correspondence with the copy of the Pentateuch preserved by the Jews; indeed, in all important particulars these independent copies agree. This very feud and hostility have, therefore, been the guarantee of its integrity. No less than seventeen MSS. of the Samaritan text are known to exist: six of these are in the Bodleian Library, at Oxford, and one in the Cottonian Library, in the British Museum.

The copies of the Pentateuch, which the Samaritans still preserve, are in the ancient Hebrew characters. In the fourth chapter of John, we have a remarkable and interesting interview between a female of Samaria and our Saviour. This event took place near Sychar,

[a] Neh. vii. 61.

a city of Samaria, at a well, called "Jacob's well," where the women of the city were wont to repair to draw water. "How is it," said the woman, "that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."[a] This singular observation proves the extent to which the animosity was carried. The rival Temples of Gerizim and Jerusalem are next adverted to: "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship."[b]

We have already mentioned, that according to Joshua's command, the rude stones, brought from the bed of the river, were pitched in Gilgal, in the east border of Jericho; and to this temple, the foundation of that raised in Gerizim, Samuel went yearly to assist at the great annual convocation. The woman of Samaria, therefore, was right in her observation, that their fathers had been accustomed to worship in the neighbouring mountain of Gerizim. The Samaritans, as well as the Jews, notwithstanding the defection of the former, had about this period, it is evident from the sequel, been anxiously expecting the MESSIAH; and it is remarkable, that the Samaritans appear to have had more just and settled notions on this important question, than the pharisaical Jews of that period, notwithstanding the proud boast of their untainted descent from Abraham. The Samaritans of Sychar admitted without scruple, the claims of the MESSIAH, and

[a] John iv. 9. [b] John iv. 20.

tendered him that courteous reception, which appears to have been accepted: "We have heard him ourselves," said they, "and know that this is indeed the CHRIST, the Saviour of the world."[a] Though they could not appeal to the prophets, or even to the psalms which so minutely describe the circumstances under which he should appear, yet an idea of a prince that was to wield the sceptre and wear the crown of temporal dominion, seems not to have been entertained by them. It was sufficient for them that he was "sent to the lost house of Israel." Their hopes and expectations were, no doubt, based on the prophetic declaration of the dying patriarch,[b] which was so perspicuous and explicit. In this there was nothing to warrant temporal sovereignty: on the contrary, something different from temporal dominion is plainly implied, and to which the "Sceptre of Judah" should give place. They seemed eager to hail a period when the unhappy schism which prevailed should be healed—a rallying point for the "gathering of the people." From what has been observed, the Samaritans having lost their line of ancestry, had nothing to guide their inquiries in the question of lineal descent; the observation of the female of Samaria was, therefore, very apposite and natural: "I know that MESSIAS cometh, which is called CHRIST; when he is come, he will tell us all things."[c] Our SAVIOUR'S credentials seem to have been every way satisfactory to the inhabitants of *Sychar* —these "outcasts of Israel;" and they appear, in some.

[a] John iv. 42. [b] Genesis xlix. 10. [c] John iv. 25.

degree, to have received him into "honest hearts." The passage to which we have adverted, in reference to "the Star of Jacob," which should arise in after-times, is quite conclusive against the infidelity of modern Jews. It is not doubted, and cannot be denied, that the tribes are confounded, and that their lineage is lost: the kingdom is departed from them, and ICHABOD written on the walls of their synagogues. When we have pressed this prophetic announcement on modern Jews, they have answered—"THAT IS THE STRONG-HOLD OF THE CHRISTIAN." The best informed among them begin now to doubt; and some have taken refuge in scepticism. Their rabbies try, by a contemptible sophistry, to evade the conclusion of this irresistible argument; but we have never received any thing in the shape of a rational reply. This passage is chronicled in the *Pentateuch*, a volume which, above all others, the Jew, in every age, has preserved and regarded with intense veneration. Some, contriving to overlook the notorious fact connected with this prediction, that the sceptre *is* departed from Judah, still cling to a MESSIAH to come; and we were not a little surprised, when we pressed the question—by what means this expected prince was to be recognized as "the very Christ?"—to receive an answer similar to that of the woman of Samaria, and nearly couched in the *same words*: "when he is come he will tell us all things." We have adverted to the ancient Hebrew, or Samaritan character, as differing from the square Chaldee, or modern Hebrew.

Ancient Jewish coins are, in ancient Samaritan, (or

such as is supposed to have been used by the Phœnicians,) sometimes met with; and by the Phœnicians, the Jewish money is supposed to have been coined. Two of these coins from the author's cabinet, are represented in Plate II., fig. 11, 15. The vine leaf, cup, tent, and ears of barley, refer to the ceremonials of the Hebrew faith, and the "feast of tabernacles," and that of "first fruits." The shekel, which is of silver, and sometimes met with inscriptions in the Hebrew character, a little more rounded than the square Chaldee, is sometimes not genuine. I have a very fine one, but as it *may* be apochryphal, I give a fac-similie of a genuine shekel, for which I am indebted to the friendly courtesy of J. Y. Ackermann, Esq. In the shekel which bears the name of Surion, Brother to Indas Maccabeus, the legend round the sheaf is "for the deliverance of Jerusalem." In the half-shekel, the words round the cup are "Jerusalem the holy." The third part of a shekel was the amount of the tax laid on the people, (Neh. x. 33.) The shekel weighs rather less than half-an-ounce, and its value is about 2*s.* 3*d.*

In Athens, around the censer (or *thuribulum*) with incense, are the words Schekel Israel—The *Shekel of Israel;* and on the reverse is a Branch with the words Jerouschalaim Hakedoscha—*Jerusalem, the Holy.* It is interesting to compare this censer with that on the golden table in the *bas relief* of the arch of Titus at Rome, represented in Plate II., fig. 11;

the resemblance is certainly very striking. Whether the foliage is to be considered as representing the opobalsamum ; or the *rod of Aaron,* which blossomed, and was deposited, as well as the golden vessel which contained a specimen of the manna which fell in the wilderness, in the ark or sacred depository of the tables of the law, must be left to conjecture. The shekel, in the days of Josephus, was somewhat larger than the ancient shekel. Those with Samaritan inscriptions are assigned to a period some centuries before the christian era. The Jews do not appear to have ever coined *gold;* hence the double shekels, shekels, and half-shekels, &c., are in silver. The legends are similar in all of them, but the symbols are somewhat varied. On some Jewish coins, about the time of Agrippa, and whose name appears on a few of them, there are branches, grapes, ears of corn, a canopy, &c., all having a reference to the ceremonies prescribed in the ritual of their religion. The letters appear extremely uncouth and barbarous. On a Jewish coin of Herod Agrippa, in my possession, is a helmet and a monogram. On no genuine Jewish coin do we ever meet with any figures of men or animals. This was in strict conformity with the prescription of the Decalogue. We are not, by any means, inclined to consider this shekel as being issued by the Samaritans of Sichden. As the ancient Samaritan character places its date at some centuries before the Christian era, (and we are well acquainted with the characters employed by the Jews in the first century,) it is not likely that the Samaritans would inscribe their shekel, "*Jerusalem,*

the holy," since that was the very bone of contention between them and the Jews. It is worthy of remark, that the Arabic name of Jerusalem, is El Khods—"*The Holy.*"

CHAPTER XII.

SHIBBOLETH — SAMSON — BROOK ELAH — CAPTIVITY OF THE TEN TRIBES BY SHALMANESER—THE INVASION BY SHISHAK, KING OF EGYPT—DANIEL.

The quarrel which took place between "the men of Ephraim" and those of Gilead, recorded in the twelfth chapter of the Book of Judges, is alluded to in this place, as affording a curious instance of a peculiarity in pronunciation, being propounded as a test of discrimination between the men of Ephraim and the men of Gilead, who, it would seem, spoke the same language, but could not pronounce a particular word alike. If the individual denied his being an Ephraimite, he was desired to repeat the word *Shibboleth,* and if he did not pronounce it aright, he stood condemned: "Then said they unto him, Say now Shibboleth; and he said *Sibboleth:* for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan."[a] It is a singular fact, that a district of Polish Jews cannot, at this day, pronounce the word Shib-

[a] Judges xii. 6.

boleth, but always say Sibboleth. One of these Polish Jews is, at the present moment, a reader in a synagogue at Bristol, where we have heard him.

The remarkable history and adventures of Samson occur in the chapters immediately succeeding; and it may not be irrevalent to mention, that Mr. Seely seems to have been struck with a representation, among the temples of Elora, in which he almost recognized a distinct allusion to the circumstance attending the death of this chieftain. It refers to an *avatar*, wherein Nursing seems issuing from a pillar. "It strongly," says Mr. Seeley, "reminded me of Samson; great muscular power, shoulders and breast broad, pressing against the pillar and grasping it with his large hands, his countenance wild and threatening."[a] If we compare this with Judges xvi. 29, 30, the similarity seems to be remarkable; and the events in biblical history, issuing through channels barbarous and polluted, might be supposed, in many cases, to have supplied, traditionally, heathen mythology with materials for its deities and demigods, and the extravagant fables which shroud them. The following is another specimen of this kind: "Vira Budra is seen holding in his uplifted hand, Raj Duz, while a sword is held with the other to slay him. It is a striking resemblance of the judgment of Solomon."[b]

Samson setting fire to the standing corn of the Philistines, by means of fire-brands attached to the tails of foxes, is a very curious circumstance, but it is

[a] Wonders of Elora, p. 181.

[b] Ibid. p. 185.

not a little singular that Ovid should refer to a similar case:—

> "Cur igitur missæ junctis ardentia
> Terga ferant vulpes, causa docenda mihi tædis." [a]

I give the figure of one of my silver denarii, with the figure of Hercules, of heathen mythology, combating the lion. The source of the entire legend of this mythological hero, cannot be mistaken. His surpassing strength, his being in love, his weakness, &c., bears too close an affinity with sacred story, to be doubted.

David's encounter with Goliah, the champion of the Philistines, is mentioned in 1 Samuel xvii.: and in the 40th verse is described the simple armour with which the shepherd boy, Jesse's son, repaired to the contest. Many a thirsty pilgrim, as he passes through the valley of Elah, on the road from Bethlehem to Jaffa, (Joppa) has drunk of "the brook in the way"—that very brook from whence the minstrel youth "chose him five smooth stones." "Its present appearance," says a recent traveller, "answers exactly to the description given in scripture; the two hills on which the armies stood, entirely confining it to the right and left. The valley is not above half a mile broad. Tradition was not required to identify this spot; nature has stamped it with everlasting features of

[a] Fast. l. iv., v. 681.

truth. The brook still flows through it in a winding course, from which David took the smooth stones."

It is recorded in 2 Kings, xvii. 6, and xviii. 10, that Shalmaneser, the king of Assyria, carried Israel away captive during the reign of Hoshea, the son of Elah, who was then king in Samaria: "The king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozen, and in the cities of the Medes." This captivity of the ten tribes is confirmed by the discoveries of recent travellers, from sculptures, in the live rock, on the mountains of Be-sitoon, on the borders of Ancient Assyria. In Plate III, fig. 18, we have given a correct representation of this curious and interesting sculpture, copied from Sir Robert Ker Porter's very valuable work. We have omitted the aerial figure to whom the captives seem to be presented by Shalmaneser; and which figure may be supposed either to represent his father, Tiglath Pileser; or the "god of the clouds."

In the Hon. George Keppell's Personal Narrative these sculptures are alluded to.[a] According to this author, it seems to have some allusion to queen Esther pleading before Ahasuerus; but, as Mr. Keppell saw these figures at too great a distance to form any distinct idea of them, we must give up this unsupported idea to the opinion supplied by Sir R. Ker Porter, who has given a complete and accurate representation, copied with sufficient care, on the spot, and at imminent personal

[a] Vol. II. p. 82.

hazard. The Babylonian characters attest their high and venerable antiquity; and the *toute ensemble* gives no countenance whatever to Mr. Keppell's extraordinary inference. Sir R. Ker Porter informs us,[a] that he encountered great difficulty in making even this copy; and that to have copied accurately all the Babylonian or arrow-headed inscriptions would have occupied him more than a month. We still hope, however, that this may be done; and sincerely wish, with Sir R. Ker Porter, "that the indefatigable scholars now engaged in the study of these, apparently the oldest letters in the world, may at last succeed in bringing them to an intelligible language. In that case, what a treasure-house of historical knowledge would be unfolded here, (Be-sitoon) and in the vale of Merdasht!" This investigation, we have stated, is partially begun, and with some promise of success; still, however, it cannot, as yet, be otherwise regarded than as "a sealed book." These sculptures, Sir R. K. P. states, are chiselled in a mountain called Be-sitoon: "At the foot of Be-sitoon, we see a rocky platform, cut out of the foot of the mountain, evidently intended to support a temple; but, at a point something higher up than the rough gigantic forms just described; in a very precipitous cleft," appeared the sculpture, which our author has so carefully copied, notwithstanding the danger he ran in obtaining even an insecure footing. The first figure in the chain wears the Median habit, like the leaders of the guards of Persepolis. The

[a] Ib. pp. 154, 155.

second figure is distinguished by a bent bow. The third, larger and taller, may be designed, according to Sir R. K. Porter, to represent the king of Assyria. The costume is that of legal dignity, as exhibited in the *bas reliefs* of Persepolis, &c. The suppliant figure, and the first in the other chain on the right, are much injured by time. The third of the chain, or the fourth figure of the group of captives, has the skirt of the garment covered with arrow-headed characters. The last of the series wears a more flowing beard and a high pointed cap, somewhat like a mitre—perhaps to represent the house of Levi. Above the head of each are specific compartments, in the arrow-headed character; perhaps descriptive of each captive—the heads of the ten tribes of Israel: and below them, are two lines in the same arrow-headed character, running the whole extent of the group. After this description which we have given, almost in the words of the author, there cannot be a doubt of his conclusion, that this sculpture refers to the total conquest of Israel, and the captivity of the ten tribes, by Shalmaneser, king of Assyria, and the Medes. The first attack upon the dominions of Israel was by Arbaces, or Tiglath Pileser, the father of Shalmaneser; who, instigated by Ahaz, king of Judah, conducted the expedition into Samaria, the country of the ten tribes. In the royal figure, among those in the sculpture, we discern a representation of Shalmaneser, followed by the two leaders of his armies, of the dominions of Assyria and Media. The double bonds of the captives

may denote the double crime of which they had been supposed guilty. Tiglath Pileser had spared them before; and this new revolt might have been considered to conjoin an act of ingratitude. Fig. 2, Plate I. is the fac-simile of a signet found among the ruins of Babylon, from a cast in my possession. That it refers to the Babylonish captivity, I can have no doubt. The victorious charioteer, the wounded lion ('of the tribe of Judah,') and the palm trees, emblematic of Judea,—these seem to be a satisfactory combination of evidence.

In reference to the willow and the streams of Babylon, where the Hebrews remembered Zion so mournfully, Sir Robert Ker Porter states, that "the banks of the Euphrates were hoary with reeds, and the grey osier willows were yet there on which the captives of Israel hung their harps," and wept in the land of the stranger. The *salix babylonica,* or the weeping willow, in its geographical range, sweeps through the plains of Judea, and by the ruins of Babylon, from the verge of the Mediterranean to the frontiers of Japan—a lovely line of beauty—the Niobe of vegetation! Sad memorial of the mournful march of the captive Hebrews.

In 2 Chron. chap. xxxv. and xxxvi., we find that Necho, or Pharaoh-Necho, made war on the Jews and Babylonians; and that Josiah, who then reigned in Jerusalem, went forth to meet him. In the unequal conflict this pious prince was mortally wounded by the archers; and was buried in the sepulchres of his fathers

at Jerusalem. Apart from the verification of this war by Herodotus, it seems confirmed by the researches of the late Mr. Belzoni in the valley of Beban el Malook, near Thebes. Whether the tomb discovered by Belzoni be that of the Pharaoh-Necho of Scripture or not, there appears a procession of captives of different nations; and among these figures the captive Jew may be easily distinguished, by his garb and physiognomy. We have copied, from Belzoni's Plate, the figure in question. See Plate II. fig. 6.

In further elucidation of the important evidence which has been derived from hieroglyphic literature, we may now advert to the siege of Jerusalem, during the reign of Rehoboam, the son and successor of Soloman, by Shishak, the king of Egypt. "So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all."[a] M. Champollion, whose interesting researches in Egyptian literature cannot be too highly estimated, has, in his recent visit to Upper Egypt, discovered a sculpture at Karnac, of considerable importance in Biblical History. Shechousis, or Shishak, is discovered dragging the chiefs of thirty nations before his deities. His name is inscribed, over the figure, in hieroglyphics. Among the captives is *Rehoboam*, with the Jewish expression of countenance and form; and the inscription is JOUDAHA MELEK—*King of the Jews.*

[a] 2 Chron. xii. 9.

With regard to the figure of Rehoboam, it does not appear to me that the locality where it was found would by any means invalidate the mass of other evidence that seems so confirmatory of the fact. The name on the cartouche is legible; and the LION thereon pourtrayed, seems very remarkable. "The lion of the tribe of Judah," the ensign and symbol of the tribe; and I am not aware that I have ever seen a similar symbol on any other cartouche. It is quite true sacred history is silent on the question, as to whether Rehoboam was carried captive into Egypt; and it is probable he was not. Among the spoils were the treasures of the temple, and of the "king's house," including the shields of gold, which Solomon had made. The countenance and the garb are those of the Jew, and the inscription on the cartouche is JEOUD HAMELEK; *Jeoud,* the Hebrew word for JUDAH, and *Hamelek,* THE KING. It is quite pro-

bable that though a prisoner, he might be soon liberated on a ransom being paid, and, at the same time, quite reasonable to expect that SHISHAK, king of Egypt, would be desirous to have pourtrayed his royal prisoner among his captives. The countenance of Rehoboam is by no means flattering to humanity, and seems to me to carry sufficient internal evidence of his character as pourtrayed in holy writ; one more ready to be swayed by the flippant inexperience of youth, than the councils of wisdom and of age. The word *Melek* is also interesting, it implies servitude, or inferiority, or in other words a *viceroy*, or tributary king. PHARAOH was the autocrat. By comparing the physiognomy of the kings, &c., in the sculptures with those in Egyptian paintings, it is quite clear that the Egyptian statues, and bas reliefs, present real portraits of the kings whose legends they bear.

The names of ZERAH, the Ethiopian; TIRHAKA; So; and others, mentioned in the annals of the Jews, have been also deciphered. In truth, the accumulated and still accumulating proofs of evidence have been as remarkable, as they have been expected; and, in the annals of wonder, there does not exist a more extraordinary phenomenon, at this moment, than the INFIDEL.

Daniel was one of the Hebrew captives, carried to Babylon, in the year 606, A. C. and in the fourth year of the reign of Jehoiachin, king of Judah. Daniel was eminently pious, and unflinchingly devoted to the service of the true GOD, (in which noble attachment nothing could daunt his soul—nothing terrify him into

a dereliction of his duties); and this honourable testimony was borne even by his wicked adversaries: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his GOD." They had already tried this, and the reluctant testimony had been wrung: "They could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him."[a] Daniel was as wise as he was good, and cast the wisdom of the magi of Chaldea into complete eclipse. Though he outlived the Babylonish captivity, this distinguished character, in all probability, died at *Shushan*, in the province of Elam, in Babylonia, and in the *palace* which he occupied, as governor of the provinces. Among the most remarkable circumstances in the life of Daniel, was that of being cast into the *lion's den*, because he would not relax in his wonted supplications to his GOD. Though the writing was signed, and the decree had passed and received the royal signet, and Daniel knew the circumstance, yet he also knew, that "greater was HE who was for him, than all they who were against him."—"He went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his GOD, as he did aforetime." Nor did he disguise his solemn duties: his enemies assembled, and "found Daniel praying and making supplication before his GOD."[b] The punishment prescribed was severe, and Daniel was cast into

[a] Dan. vi. 4, 5. [b] Ib. 10, 11.

the DEN OF LIONS, where he was preserved unhurt by the GOD he adored. This wonderful event we consider fully substantiated by the combined testimony of Sir Robert Ker Porter, Captain Mignan, Mr. Keppell, and others, in the curious evidence supplied by their discoveries. Daniel, it will be remembered, occupied the third chariot of Babylon. Plate II. fig. 10, is a colossal statue of a lion, standing over a pedestal, and underneath appears to be a prostrate human figure. Mr. Rich describes it as composed of "a kind of grey granite, and of rude workmanship; in the mouth was a circular aperture, into which a man might introduce his fist." This statue, now much mutilated, appears to have been seen by Beauchamp: Mr. Keppell has called this colossal mass, *black marble.* As it was found near the ruins of the Kasr, or Western Palace, it perhaps once stood over one of the gates. Daniel was governor of Babylon, as well as of Susa or Shushan. Plate II. fig. 5 and 7, are fac-similes of silver coins, copied by Sir R. K. Porter, from the originals, discovered along with other coins, in an earthen vessel, which was fished up from the Euphrates, close to the ruins of the palace. The castellated structures, exhibited on the reverse, seem to refer to the same building; and it is remarkable that both appear to be constructed over dens of wild beasts. The combat with a lion on the obverse of fig. 5, and the charioteer in that of fig. 7, appear to us to refer to the history of Daniel. The judgment of the reader must determine whether our views are warranted or not. Fig. 8, in Plate II. is copied from Captain

Mignan's interesting work, of which it forms the frontispiece. It is that of an engraved gem, dug from the ruins of Babylon by Captain Mignan himself. It represents a human figure standing on two sphinxes, and combating two fierce animals. The features are those of a Jew; and a comparison may be made with fig. 6 of the same Plate, already described, as copied from the tombs of the Egyptian kings, as a captive Jew—the cap, &c. as well as the contour of the countenance, are remarkably similar. In Plate III. fig. 20, is a representation of a relic from Susa or Shushan, which is of white marble, said to have been discovered near the tomb of the prophet Daniel. Sir Robert Ker Porter gives the following account of it: "It does not exceed ten inches in width and depth, measures twenty in length, and is hollow within as if to receive some doposit. Three of its sides are cut in bas relief, two of them with similar representations of a man apparently naked, excepting a sash round his waist, and a sort of cap on his head: his hands are bound behind him. The corner of the stone forms the neck of the figure, so that its head forms one of its ends. Two lions in sitting postures appear on either side at the top, each having a paw on the head of the man."[a] There can be no doubt that the Book of Daniel is the work of that prophet, part of which was written in the Chaldee letter; and if we mistake not, this portion is still retained in Chaldee characters among the MSS. of the synagogue.

[a] Travels, &c Vol. II. p. 416.

The sentence of the ALMIGHTY, emblazoned on the walls of the palace of Babylon, which registered the fate of Belshazzer, was deciphered by the skill of Daniel. Part of this sentence is thus interpreted: "TEKEL; Thou art weighed in the balances, and art found wanting."[a] We may refer to Plate III. fig. 19, for an interesting illustration of the allusion. Here, it will be perceived, is the *balance* in which the actions of the individual have been weighed; and we have only further to remark, that the former Mogul kings were, on their ascending the throne, *literally weighed*. Thevenot gives an account of this curious affair in his time. The balance wherein it seems to have been performed, is described as being rich. The chains of suspension were of gold, and the two scales, studded with precious stones, also of gold, as well as the beam, &c. The king, richly attired and shining with jewels, goes into one of the scales of the balance, and sits on his heels. Into the other are put little bales, said to be full of gold, silver, and jewels, or of other costly materials. These little bales are described to be often changed. To the same purport is the testimony of Fryer, who states, that the "Rajah Sena, according to Hindoo custom, was weighed in gold, and poised about 16,000 pagodas, distributed among the Brahmins after being enthroned. A pair of gold scales on a high lance, equipoised, an emblem of Justice, was carried at the coronation." In the mosque of Omar, are the scales for weighing the souls of men.

[a] Dan. v. 27.

CHAPTER XIII.

REMARKS ON MIRACLES—THE SACRED CODE OF THE JEWS—RETROSPECT—THE EVE OF CHRISTIANITY.

THOUGH we have passed over the question of MIRACLES, as not coming within the legitimate design of our remarks, it may be pardoned if we cast a transient glance on a subject, at which infidels have often discharged their missiles. We consider that as their sophistry is not sound, neither are their inferences warrantable. Their flimsy cobwebs resemble kindred gossamer floating in the air, which must fall to the ground, because their buoyancy is without support. Hume's "Essay on Miracles," is founded on assumptions which are a direct violation of inductive truth: the premises on which his sophistry is reared, are altogether false; and reason and science must reject them as untenable. There is, no doubt, *cunning* in it; but truth would despise such unworthy means. This infidel defines a miracle to be "a transgression of the laws of nature;" and, in consequence of this *petitio principii*, founds the following conclusion: "Belief is founded upon and regulated by *experience*. Now, we often experience testimony to be false, but never

witness *a departure from the order of nature.* That men may deceive us when they testify to miracles, is, therefore, more accordant with experience, than, that nature should be irregular; and hence there is a balance of proof against miracles; a presumption so strong, as to outweigh the *strongest testimony.*"

There are some very acute and curious remarks in Babbage's 'ninth Bridgewater Treatise,' on the subject of miracles, to which I can only refer the reader as yielding a new process of solution, and I cannot but think a satisfactory reply to the infidel cavils on the question before us. For my own part, I have never been able to see in Hume's 'celebrated argument,' any argument at all; but mere specious sophistry, that dissolves like frost-work in the sunbeam of truth. It is a jingle of words, composed of 'belief,' 'testimony,' 'experience,' and 'order of nature.' The senses have deceived, and may deceive; and their testimony was, is, and ever shall be, nugatory and worthless. consequently, no fact can be determined by the evidence of the senses, and no man's testimony is worthy of credit, nor even that of the mystic David Hume. Again, belief is founded on experience, and experience determines that there is no 'departure from the order of nature;" therefore, as a miracle by a curious *petitio principii* is defined to be 'a transgression of the laws of nature,' no evidence whatever, under the form of 'testimony,' can validate a miracle. The 'order of nature,' and 'laws of nature,' are left undefined and undetermined. To my plain understanding, the 'celebrated argument' is neither more nor less

than consummate nonsense. Others may see it in a different light, and at a more favourable angle of mental vision. Nature determines the existence of a power superior to itself. Testimony can determine no fact whatever, it simply testifies the individual's belief concerning it, and no more; and none but an infinite mind can determine the limits of nature's laws, or set bounds to their operations. There is within and over these mystic wheels, a living principle—the plastic power of which no finite mind can fathom. Are these laws so inelastic that they will refuse the impress of their author's seal? Are they so inflexible that they will not bend to contingencies when their maker wills it? Was the omniscient eye of the Almighty lawgiver, bounded by the dim horizon of definite periods, and limited measures of time; and are the physical laws of physical phenomena not to be subordinate to the Almighty's will, when specific purposes are to be consummated in the great moral and mental drama of which time is the theatre, and when such purposes cannot be fulfilled without such control or ordinance?

In order to illustrate our views on this subject, we may refer to a few of the miracles recorded in the Old Testament, without at all impugning the better counsel of those who may believe, that miracles may be a counteraction of the laws of nature in all cases: our views have to deal with *infidels;* and it is to contest the question on *their* assumptions, that we take up our position. As we defy them to prove, that a miracle does, in its very nature, imply a contradiction of the laws of nature, or something contrary to them,

and cannot imply any thing else; we have ventured an opinion, that a miracle does not necessarily and essentially imply this. *For aught they can tell,* the original laws of creation may remain precisely as they were and now are; and a miracle may be altogether independent of those laws, and involve the question of a new law superadded to the previously natural course of events, and provided in the councils of heaven for the contingencies of time:—that GOD, who "made a decree for the rain, and prepared a way for the lightning of the thunder," (which laws were, in all probability, imposed *after* the deluge,) has many other laws in store, of which we know nothing.

The meteoric stones which fell from heaven, and destroyed the enemies of Israel, in the way "going down to Beth-horon,"[a] is perfectly consistent with the established course of events. We can, indeed, remember the time when the fall of meteoric stones was accounted altogether fabulous, and unworthy of being considered a subject within the range of legitimate science. Such a topic was ridiculed as spurious, or regarded as a phantom—a tale only meet for the legends of the East, or the fables of Greece or Rome. There is now, however, nothing better established in the circle of science, or more certain among the range of physical truths, though it forms a problem more difficult in its solution, than almost any other, with our limited notion of the laws of physics. Still the fact is indisputable. The miracle, therefore, did not

[a] Joshua x. 11.

consist in the fall of these aërolites, but the time and place, when and where it happened. The meteoric stones fell not on the camp of Joshua, but on the enemies of that celebrated leader; and it caused their discomfiture at a period which manifested that the GOD of the armies of Israel was their "shield and buckler." The same process of reasoning may be applied to the extraordinary phenomenon which occurred subsequent to this event, when Joshua said in the sight of Israel, "Sun! stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."[a] It does not at all follow from this, we think, that the earth ceased to revolve on its axis. We are informed simply that "The sun stood still, and *hasted* not to go down about a whole day." We know that by the laws of refraction, the image of the sun appears above the horizon in the morning, before the sun has yet scaled its plane; and in the evening, the sun has really set, when it seems still to linger above the horizon. It is merely necessary to suppose the intervention of a dense refracting medium, and the miracle would be produced, irrespective of the earth's diurnal motion. Indeed, we prefer this view of it, because the miracle is then more *local* and more *special*. The same process of reasoning applies to the miracle in the case of Hezekiah, and the phenomenon which appeared on the dial of Ahaz: "He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz."[b] A superadded refraction, the consequence of

[a] Jos. x. 12.

[b] 2 Kings xx. 11.

the intervention of an appointed denser medium, would solve this. There is, therefore, no necessity to suppose a *recoil* in the earth's orbit, and the *miracle* remains in the same bold relief as before. We may extend this to the case of Elijah, when providentially supplied with food by the ravens, "evening and morning, at the brook Cherith."[a] That the raven should be the messenger of such food, morning and evening, is a fact quite compatible with the known habits of this carnivorous bird, but the miracle consisted in this being deposited at the prophet's feet. Just so it was with the blossoming of Aaron's rod. This was certainly a remarkable phenomenon; but it might, nevertheless, have been one compatible with the laws of nature. The leaves of *bryophylum calycinum, after they are detached* from the shrub, will, at each indentation yield a plant, as is also the case with the *echeveria,* the Mexican 'forget-me-not;' and this curious vegetation we have preserved for twelve months subsequent to the removal of these leaves from the parent stem. The *epidendrum flos aeris,* and a great variety of analogous phenomena, might be cited in addition. There was, therefore, no violation of the laws of vegetable physiology in this case; but the miracle consisted in a transference of the phenomenon to the individual case of the *almond rod,* in which the event has never been observed.

Apart from these considerations, a very natural inquiry may arise: Are we fully acquainted with these

[a] 1 Kings xvii. 6.

laws, so as to be able to sit in judgment on them, and define them accurately? We hold it to be an axiom, that there is no such thing as an *anomaly* in the sight of GOD, however convenient the term may be to us, who use it, to conceal an ignorance we are unwilling to confess. We may consider the laws of nature such, as might be represented by a continuous succession of events, where the chain of being is perpetuated, uniformly, without any dislocation in its concatenation. Suppose, however, we carry our minds back to some period before the discovery of the planet *Uranus*, by Sir William Herschell; it would, *then*, have been concluded, from "experience," that all the planetary orbs moved in one specific direction; and it would *then* also have been inferred, that any deviation from this order of nature, would have been a violation of those laws by which their movements were regulated. In process of time, however, it was discovered, that we had not reached the boundary of the solar system. The planet *Uranus* was discovered; and, subsequently, several moons, as attendant satellites, were descried by the telescope; but what is extraordinary, two of these moons, the first discovered, were found to move in *a direction contrary* to that of all the other heavenly bodies in the solar system, whether primary or secondary. We could single out, from almost every department of nature, CONTRARIETIES, or "anomalies," of a similar description. Vegetation, again, is full of singularities or ellipticities, which may be called *deviations* from the laws of vegetable physiology. The leaves of the *darea cicutaria*, some of the shrubby *gnaphaliums* of

the Cape, and all the *alstramerias*, are REVERSED. We do not, indeed, know a department of nature that is entirely free from *exceptions* to those general laws which we have pre-supposed essential to the conservation of that beautiful system of which they form a part. Thus, in *conchology*, shells, generally, are the habitations of testaceæ; but, this is, by no means, always the case: for the reverse of this happens in some instances. In the latter, instead of the animal inhabiting the shell, the shell inhabits the animal: thus, the *dolabella* of Lamarck, and the *bulla aperta*, and *helix haliotoida* of Linneus, afford examples wherein the shell is embedded in the animal, and the animal is wrapped like a mantle round it. Sometimes the shell is a mere plate or escutcheon, as in the *limax* or slug; and in the beautiful *argonauta vitrea*, it is a case or pouch which contains some of the organs. Again, in almost every case, we find the spires of shells in one determinate direction, their mouths opening to the left hand; but, though extremely rare, there are remarkable exceptions to this rule: in these contrarieties, the whirls are *reversed*, and the involutions are to the right:—for example, the *murex perversus* and *fusus contrarius*. We also find instances of this kind among the Linnean genera of *helix*, *strombus*, and others. On the other hand, the *reversed* variety of the *citrina* is LESS RARE than the usual form. When the chank shell, *turbinella* of Lamarck, is found to possess this very curious character, it is highly prized by the natives of India. A chank shell, with an opening to the right, is, indeed, rarely obtained; but, when found, always sells for its weight

in gold. The Singalese are very desirous to gain possession of the chank shell, with the right twist or whirl; because they fancy that it is the symbol of the toes of Budha's footstep. From these incidental remarks, it will be perceived that our notion of the invariability, which we have presumed to ascribe to the laws of nature, is not so definite as to include these, so-called, *anomalies*.

M. Massias has an interesting remark connected with the subject of the Jews. "As long as a remnant of Jews shall exist, the Jewish people will exist: each of them is a living exemplar. The Jew is neither an European, nor Asiatic, nor African; he is neither a republican nor yet monarchical; in all places he is ever the Jew, and nothing but a Jew."[a] This remarkable people has remained the same in all ages; and,

"Even in their ashes live their wonted fires."

The Jews have ever been a persecuted people and a calumniated race; "persecuted, but not forsaken, cast down, but not destroyed." The following are two extremely interesting medals from my cabinet, illustrat-

ing this melancholy part of their history. The one is

[a] Massias "Rapport de la nature, de l' homme," &c. Tome III. p. 171.

the reverse of that of Antoninus Pius, representing a sow and pigs, struck off in ridicule of the religion of the Jews; and the the other of Adrian, in reference to the removal of some calumnies and fiscal oppressions.

On the Tigris, between Bagdad and Bussora, is the Sepulchre of Ezra, the sephor, or scribe of the law of God; and to the south-west of Hellah, is the tomb of the prophet Ezekiel. Ecbatana, one of the cities in which the Jews were placed in their captivity, is still inhabited by a rabbi and Jews, to the number of four hundred houses. Amid all the misery that oppresses them, in the regions of Chaldea, the tombs of Mordecai and of Esther are still cherished with fond and affectionate care. It is an interesting circumstance, that a remnant of the ancient *Canaanites* still exist in the ANSARIAS which inhabit the west chain of Lebanon, and the plains of Latakia. They are idolators, like the Druses, and have their mystic rites. They worship the DOG; which was the case in ancient Syria. This tribe is barbarous and ferocious, and their origin being referable to a remote antiquity, there can be no doubt that they are a fragment of the Canaanites which 'dwelt in the land.' From the object of the Canaanitish idolatry, we readily explain some expressions which seem to have such a reference: "without are *dogs*," that is idolatrous; and when Hazael, the murderer of Benhaddad, and usurper of his throne, was charged by the prophet, he indignantly replied, "Is thy servant a *dog*, that he should do this thing?" *i. e.* is he as cruel and murderous as the Canaanite. The *dog* which

is seen on some ancient coins, may refer to this idolatry.

Towards the close of the last century, there was discovered the remnant of a Jewish colony in China, which is stated to have sprung from seven hundred families of the tribes of Judah, Benjamin, and Levi; having escaped thither after the destruction of Jerusalem, by Titus Vespasian. They now amount to about six hundred souls, and are located at Cai-song-fu, about one hundred and fifty miles from Pekin. These emigrants from Jerusalem carried with them the Old Testament, which was preserved for eleven centuries. About this period, however, a fire broke out, which destroyed their synagogue and its manuscripts. These MSS. were substituted by a copy of the Pentateuch possessed by a Jew, who died at Canton. Not only the synagogue, but individuals also were supplied with transcripts from this copy. Independent of this Pentateuch, these Jews had, fortunately, preserved copies of the greater part of the remainder of the Old Testament, from the conflagration of the twelfth century; and from an inundation of the river Hoango, in 1446. Among these fragments are portions of the Chronicles, Nehemiah, Esther, Isaiah, Jeremiah, Daniel, and of seven of the minor prophets. Some of these are nearly complete, while others are more limited fragments. The Books of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, and the Psalms, are entire.

By far the most interesting researches in that quarter of the world, are those of the late Dr. Claudius Buchanan, who found in Hindustan, in the year 1808,

a society of Syriac Christians, among the superstitions of Hindoo idolatry. Their copies of the Scriptures, were all in manuscript; but the most interesting fact, in reference to our present question, was the discovery of a colony of Jews in the vicinity of Cochin. These were divided into *black* and *white* Jews, who reported that their fathers had fled hither after the destruction of Jerusalem. Dr. Buchanan concluded, that the black Jews in Malabar, who could not, from their complexion, be distinguished from Hindoos, were of much higher antiquity; and in all probability, had found their way thither after the period of the first dispersion by Nebuchadnezzar, king of Babylon. From these black Jews, Dr. Buchanan obtained an entire copy of the Pentateuch, which was found in an old record chest belonging to the synagogue. That interesting document is now in the University Library, at Cambridge, where we have seen it. This manuscript, which contains the entire Pentateuch, composes a roll forty-eight feet long, and appears to us to be written on goats' skins dyed red. It is, perhaps, two thousand years old; and, we may observe, is little, if at all, different from the genuine received text,—a further proof of the authenticity of that Record of which it is a copy. The testimony, that the Pentateuch was written by Moses is altogether of the most conclusive kind. Its style, its careful transmission from age to age, the numerous independent authorities which corroborate this, such as the Samaritans, the Jews of the eastern hemisphere—ancient and modern—separated by barriers that have remained impassible for many

centuries—Pagan evidence—all proclaim the authenticity of the sacred code of the Jews, beyond doubt or appeal. There is in the British Museum, among the Harleian MSS., a beautiful copy of the Hebrew Pentateuch; it is carefully transcribed on forty brown African skins.

The extraordinary care which the Jews observe in the transcription of their sacred books, especially of the Pentateuch, is not the least remarkable feature in that wonderful people. The MS. rolls, in their synagogues, of which we have seen some beautiful specimens, are preserved with uncommon care in an ark, or coffer; and when the roll containing the law is exposed and held up to the gaze of the congregation, it forms a spectacle of unusual solemnity. There are no less than EIGHTY-EIGHT RULES in the rabbinical laws, for the transcription of the Pentateuch. These copies are made by sacred scribes, called *sephorim,* set apart for this especial purpose. The skins on which the Pentateuch is transcribed, are those of a *clean* animal (agreeable to the law of Moses.) These skins are carefully prepared, by particular individuals appointed for this end. The ink must also be prepared after a particular manner; and the pen must be made from a quill taken from the wing of a *clean* bird. A certain number of letters and words must fill the individual line; and each column must also consist of a certain number of lines. Even an *imperfectly formed letter,* much more a superfluous one, would entirely vitiate the copy; and the reader in the synagogue, on such a discovery, would not hesitate to cast it away from him. The

tetragrammaton, or sacred name of GOD, is written with the deepest awe and solemnity, with a *new pen* devoted to this exclusive purpose. The letters of that glorious name[a] are also of a larger size than the rest of the MS. In transcribing the "Oracles of GOD," the *sephor* or scribe must commence his task in the full enjoyment of health, and must rise from it before lassitude supervenes. For these interesting particulars we are indebted to an intelligent Hebrew. It is also worthy of notice that no fragments of the MS. sacred records, are suffered to be improperly used or scattered about; they are carefully collected, and like Jeremiah's roll, cut to pieces, and consumed. This is also the practice in the east: "And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth."[b]

In Plate II. fig. 16, is a representation of a *mazuza,* in our cabinet, presented to us by a Hebrew, with a strict injunction, that it should on no account be used, but with the greatest care, nor on any occasion that

[a] By the third commandment, the Hebrews were strictly enjoined not to use that mysterious name, which denotes the eternity of GOD, familiarly. It is, consequently, never found in any Hebrew writings, except in HOLY WRIT. The four letters which compose the word, which we translate JEHOVAH, are made to signify, *He was—He is—He will be.* We have already stated that this name is never pronounced by the reader in the synagogue, much less in familiar conversation: ADONAI, *Lord,* is always substituted. It is interesting to remark, in connexion with this, that a Brahmin will not pronounce the name of the ALMIGHTY, without drawing down his sleeve, and placing it on his mouth with fear and trembling.

[b] Jeremiah xxxvi. 23.

might compromise a proper and religious use of it. The MS. is exquisitely written on vellum, by a *sephor*, under all the conditions prescribed for the transcription of the Pentateuch, of which it forms a part. It is really a manuscript gem, and as such, was highly prized. The mazuza is so called from *mazuzoth*, the door-post, to which it is affixed, in literal obedience to the injunction, "And thou shalt write them upon the *door-posts* of thine house, and upon thy gates."[a] Our mazuza is enclosed in a neat tin case; a square opening discovers the Hebrew word, TSADDAI, *all-bountiful*, which is written on the back of the mazuza. A slip of transparent horn, serving as a miniature window, discovers this word only; a moveable piece of tin, which serves as a kind of blind, conceals the opening. This is nailed to the door-post, where it remains a fixture; the pious Jew, morning and evening, in his "going out and coming in," puts his finger on it, and repeats a short prayer. This is especially the case before he sets out on a journey, and on his return. The MS. in our mazuza, is from Deuteronomy vi. 4. "Hear, O Israel; The LORD our GOD is one LORD. And thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy might." The facts we have enumerated, are proofs of additional guarantees for the integrity of the sacred volume of the Jews—the "Old Testament" of the CHRISTIAN.

The Jews are the librarians of the Christian; and the latter appeals to the book of the Jews, in proof

[a] Deut. xi. 20.

that to JESUS CHRIST "gave all the prophets witness;" and that, in this MIGHTY PRINCE, all things are fulfilled. The Canon of Scripture is now closed. The Jewish Scriptures terminate with the last of all the prophets. The "New Testament" proclaims, with silver trump, "A GREATER THAN A PROPHET IS HERE." In looking back on the remarkable events with which the Old Testament is fraught, we perceive one great object steadily kept in view: a legacy from heaven, preserved amidst the fluctuations of time, and the storms of contending nations—and even that highly favoured people, to whom this sacred deposit was entrusted, often themselves plunged into idolatry. A little ark —"it is a little one!"—guided safely by the Governor of the universe. Lord Bacon has beautifully described the church as "sometimes like the ark floating on the waters, again wandering through the wilderness, under the curtains of the tabernacle, till she found her typical rest amidst the splendours of the "Holy of Holies." All the rays of the Old Testament point to some great event, as their focus and centre. The whole of the Mosaic ritual, with all its ceremonies, adumbrated "greater things than these." The sacred minstrels struck a note that had never been heard before; and the prophets saw, afar off, a wondrous sight, and proclaimed a jubilee of "peace and good will to man." Patriarchs shouted for joy, to see, from the Pisgah of Revelation, the goodly vision. A glorious golden chain connects creation with redemption, and a noble ancestry of prophets, priests, and kings, submerge their converging rays in HIM who

was prophet, priest, and king. Types and ceremonials vanished in Bethlehem and Calvary. We perceive the Old Dispensation, like a mighty river, emerging from the fountain of creation, and rolling its noble tide along, until, in 'the fulness of time,' it falls into the New, while their united streams are, at last, absorbed in the ocean of eternity. The Old Dispensation is prospective, and points forward to the New as its accomplishment, while the latter proclaims "It is finished." Like the cherubim which hovered over the "ark of the covenant," they looked toward each other—both upon the MERCY SEAT, where, from above, an unutterable form, the symbol of the Divine presence, constantly attested that the place was "holy ground." Clouds and darkness were dissipated; the shadows which obscured the landscape, were rolled up like a scroll; AND ALL WAS LIGHT.

Augustus assumed the purple twenty-seven years before the christian era. In his reign, the eventful period, looked and longed for, at length arrived. Throughout the range of the civilized world, the voice of war was mute. The gates of Janus, in the imperial city, were closed. Cæsar Augustus, wreathed with the laurels of victory, at length enjoyed the repose of peace.[a] The world was in anxious, earnest expectation of some wonderful event; the oracles and sybils became instinct with prophetic mutterings of a new dawn in

[a] Augustus died in Campania, after a reign of forty years, and was succeeded by Tiberius. In the second year of the reign of Tiberius, Rufus was recalled from Judea, and Valerius Grocchus succeeded; and he, too, after eleven years, was in his turn supplanted by Pontius Pilate.

human affairs; and Virgil, in his Pollio, could awaken the echoes of the heathen world by seraphic notes, stolen from the sacred bard of the Hebrews:

"Jam nova progenies cœlo demittitur alto."

——— "nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores."

Plate I. fig. 4, 6, represent the obverse and reverse of two denarii of the emperor Augustus, among several others of this prince in my collection; one of these reverses, shews the *cornucopia,* the other, *two olives,* beautifully symbolic of that happy period which ushered in the 'prince of peace.' The following is the reverse of a medal of Augustus, indicating the prevalence of universal peace. Delphi and Dodona, Colchis and Cuma, uttered their oracular responses no more; the Orphic hymns were no longer chaunted, and the sibylline leaves were scattered to the four winds of heaven. The "wizards peeped and muttered" no longer, and the spell of their enchantments was dissolved. "The connection," says Sir William Jones, "of Mosaic history with that of the gospel, by a chain of sublime predictions, unquestionably ancient, and apparently fulfilled, must induce us to think the Hebrew narrative more than human in its origin, and, consequently, true in every substantial part of it."

CHAPTER XIV.

THE ADVENT OF THE MESSIAH—THE DIVINITY OF JESUS CHRIST—THE CRUCIFIXION.

The old dispensation having completed its purpose, a new era arose—that era, which prophets and "kings desired to see, but were not able." The advent of the Messiah was announced to the world by John the Baptist's preaching repentance in the wilderness of Judea. There had not arisen a greater prophet than John. He came "in the spirit and power of Elias;" with all the austerity of an anchorite; for "his raiment was of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." His incessant cry was, REPENTANCE. "Then went out to him, Jerusalem and all Judea, and all the region about Jordan, and were baptized of him in Jordan, confessing their sins."[a] Such was the messenger which the last of the prophets of the Old Testament had announced; and such was the morning star, that ushered in the dawn of the SUN OF RIGHTEOUSNESS. John's career was, however, short. He pointed to

[a] Matt. iii. 5, 6.

JESUS of Nazareth, while he told his followers, "HE must increase, but I must decrease. Soon after John had lifted up his voice, and said, "Behold the Lamb of GOD, that taketh away the sins of the world," this illustrious harbinger of the Messiah was seized by Herod, who then occupied the throne of Judea, and beheaded in prison. It was not meet that JESUS CHRIST should sustain any rivalry. The lesser light suffered an eclipse, and the greater light reigned LORD of the "new heavens."

It seems probable, from several considerations, that the Gospel of Matthew was originally written in the Syro-Chaldaic tongue—a language, which, it is not improbable, our SAVIOUR spoke. We draw our conclusions from the words, Εφφαθὰ—("be thou opened,") Ταλιθὰ κουμι—("maiden, arise!") and others. We preface this, by way of remark, connected with an event mentioned by Matthew, as announcing, in a distant region, the birth of JESUS CHRIST. A new *star* took its place in the sky, and became the celestial sign and telegraph to eastern MAGI, who hailed it as the symbol of that event, which the world anxiously expected. We are aware this beautiful phenomenon has been usually and generally ascribed to some *meteor* in the regions of the atmosphere. We cannot, however, subscribe to such an opinion. In the sacred text, it is denominated a *star*, and not a meteor. It seems, in our view of the matter, little short of the ridiculous, to suppose that these wise men, who were, doubtless, *astronomers*, should have been the sport of an *ignis fatuus*, or leave their country in pursuit of a meteoric bubble.

The narrative is simple and concise, but sufficiently explicit: "Behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."[a] Let it be remembered, in the first place, that it was of a *permanent* character; and from the vast distance at which it was visible to these eastern magi, it is utterly impossible that it could have been a meteor, floating in the lower regions of the atmosphere; considered altogether apart from the incredible magnitude that this supposes. We believe the greatest extent of distance at which *bolides* have ever been seen, does not exceed fifty or sixty miles; at which distance, it would appear, Humboldt perceived fire-balls in South America. It is equally incredible to suppose it to have been of the nature of an *aurora*. We cannot ascribe ignorance of astronomy to these wise men; they came from the very regions of astronomical science; and we may well believe them to have been conversant with the phenomena of the heavens. To mistake a *star* in the celestial hemisphere for a meteor, is, therefore, out of the question. Pliny says 'apparuisse aliquando cometum candidum, argenteo crine ità refulgentem ut vix contueri licuerit, specie que humana dei effigiem in se ostendentem;' and Chalcidius, the Platonist, in allusion to the wise men, &c. observes, 'de ortu stellæ cujusdam non morbos, mortes que denunciantem, sed decensum dei venerabilis ad humanæ conversationis rérumque mor-

[a] Matt. ii. 1, 2.

talium gratiam.' To those, indeed, whose views are at issue with our own, as to the DIVINE DIGNITY of the illustrious person, whose birth it announced from afar, it must be a matter of *indifference*, whether it was a *new star* which took its station in the heavens for the first time, or a blaze of meteoric light: but the question with *us*, at any rate, is *not* a matter of indifference. On this auspicious night, were not the heavens opened over the shepherds, on the plains of Bethlehem? and did not a celestial messenger, from the high court of heaven, surrounded by "a multitude of the heavenly host," announce "the good tidings of great joy:"—"Unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST THE LORD?" Why this ado, if the event was unworthy of being signalized all over the southern hemisphere, by a new creation; or another world, from causes occult to us, being brought into view? It appears that this star is recorded by Chalcidius. The truth then seems to be this. These distinguished individuals perceived, for the first time, a new star in the west; and supplying a place in the heavens unoccupied before. The magi might have been in the possession of the Book of Daniel; nor is it at all improbable that they may have heard of Balaam's remarkable prediction, uttered in the presence of Balak, king of Moab: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel."[a] Obedient to the heavenly vision, they pursued their pilgrimage westward, having ascertained

[a] Numbers xxiv. 17.

that the *zenith* of this beautiful star was in the direction of Jerusalem. When the magi arrived at the capital of Judea, the anxious interrogation was put, "Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him?" They could have easily ascertained that the zenith of this new star was *at* or *near* Jerusalem, but it became a more difficult problem to determine its precise zenith point in the heavens. On this extraordinary inquiry, we are told that Herod "was troubled, and all Jerusalem with him." Herod having convoked the chief priests and scribes asked them "where CHRIST should be born." On consulting the records of prophecy, they found it thus written in the Book of Micah, "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."[a] This announcement was distinct and definite, and on receiving the intelligence, they departed from the capital;—"and, lo! the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy." After they had left the city, they recognized the same star, and were glad to find its zenith was still before them, and had not been passed. Thus the phenomenon and the prophetic announcement had perfectly corresponded; for they finally discovered that the precise zenith point was over

[a] Micah v. 2.

the place where the young child was. We are informed that this was at an *inn*, and as the caravansaries of the east are generally insulated, and apart from towns or cities, this would enable the eastern magi to determine the spot with more precision. When they discovered the remarkable object they were in quest of, confident from all that they had seen and heard, that there was something more than met the eye, "*they fell down and worshipped him;* and, when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."[a] This event is not mentioned by the other evangelists. The fact that the Gospel of Matthew was written in the Syro-Chaldaic tongue, is a curious circumstance in this question, and may be connected with the episode of the adoration of the magi. These wise men may have come from the mountains of Iran, in search of a prince in the royal line of Judah. When we consider that the fame of Solomon was set abroad throughout all lands, and combine with this circumstance the long captivity of the Jews in the Medo-Persian empire, we need not wonder that the Pagan nations around should have caught a spark of the celestial fire. The captive Hebrews could shew that their captivity had not been untold by their prophets; and that the same voice which had foretold things that had already come to pass, had also announced that a star should arise in the kingdom of Israel.

We know that new stars have made their appearance

[a] Matt. ii. 11.

in the heavens from time to time; and, having glowed in the firmament for awhile, have, from causes unknown to us, at length disappeared. A brilliant star, described by Tycho Brahe, made its appearance in the constellation of Cassiopeia. Its lustre increased for some time, then faded away, and is not now to be seen. How long this beautiful vision of the western star adorned the firmament, we cannot tell; perhaps it continued to illuminate the heavens during our SAVIOUR'S abode on earth, and became invisible on the night of the crucifixion—and would thus serve as a celestial telegraph, to announce to these magi, if yet alive, or to those who succeeded them, that the "Star of Jacob" had already set on the world.[a]

The character of the Prince of Peace is unique, and is altogether superhuman. We are perfectly acquainted with the state of the world when this illustrious being appeared on the earth. We can weigh the amount of the wisdom of the heathen world. We know the *beau ideal* of their most gifted minds, and can fully estimate the intellectual attainments of their greatest and best philosophers; but JESUS of Nazareth infinitely

[a] We have felt considerable pleasure in discovering, in an old work, by Piscatore, that a similar view of the phenomenon had been taken by that author, who distinctly adverts to a *new star* which had made its appearance *in his time*. "Ille *nuper* natus. ὁ τεχθεὶς. Adverbium supplevimus ad sententiæ perfectionem. Ejus stellam. ἀυτου τὸν ἀστέρα. Hoc est, stellam qua nativitas ejus nobis est à Deo patefacta. Hanc stellam fuisse novam, et in hoc ipsum à Deo conditam, judicari potest è singulari ejus motu, qui indicatur infrà vers. 9. Talis nova stella conspecta fuit nostro tempore, anno Domini 1572. In Oriente. ἐν τῇ ἀνατολῇ. Adverbium, in ortu scilicet solis. Id est, in regione Orientali. Metonymia adjuncti."——Analysis Logica Evangelii Secundum Matthæum: Herbornæ 1594.

transcended all of them. Our Saviour had no counterpart in the age in which he lived, and partook not of the impress of the times. His character and conduct were insulated and unrivalled. It was a beautiful, though a short lived vision of heaven on earth. The religion he promulgated had never been imagined in the most sublime dreams of human perfection among the sophists of the world. Plato had, indeed, concluded, that if men were to be guided to celestial bliss, it must be by a visit from heaven. Our Saviour is as exalted above the tone and temper of the era he adorned, as if he had altogether belonged to another world, and another state of being. His religion was at complete antipodes with the mythologies of the world. He promulgated "a new commandment," of which that world had never heard, and of which it never could have thought: "Love your enemies; do good to them that hate you; and pray for them that despitefully use you and persecute you." Well might the heathen rejoin, "this is a hard saying." But Jesus Christ conspicuously illustrated this sublime precept in his own bright example; and left that splendid exemplar for his followers to copy. The Saviour of the world stands forward in sublime and awful relief, amid the personifications of time. Isolated in the annals of a world, and unique in the history of humanity, he was the Son of Man, and yet the halo of a heavenly descent was seated on his brow. He assumed the similitude of man, while the radiance of divinity glowed around him; his mission was an errand of mercy, and he came on the

wings of love to bless. The loftiest conceptions of perfect excellence, and the consummation of the majesty of virtue, were concentrated and realized in the 'Son of GOD.' The *beau ideal* of Sages was cast into eclipse, and the vision of the loftiest imagination overshadowed, when the 'Sun of Righteousness' arose.

The *contrasts* that converged in the person of 'Jesus of Nazareth' constitute him emphatically 'THE WONDERFUL.' We see him weary at the well of Sychar, or asleep, the nursling of the storm; and again, wielding the attributes of GOD, feeding thousands by the indefinite multiplication of the materials of a scanty meal, and rebuking the tempest, that obeys his voice. 'He had not where to lay his head,' and yet the creatures of his providence were provided by his care. 'Enduring the contradiction of sinners,' at his command disease fled; the eye and the ear, visionless and mute, resumed their functions, and the lame restored, leapt for joy. He wept at the tomb, while the keys of 'death and the grave' hung at his girdle; and at his voice, the sepulchre resigned its prisoner, and Lazarus arose. See the 'man of sorrows' conferring the gift of life on the 'little maiden' and the widow's son; and see the terrific, fierce, and naked maniac, 'the possessed,' now issuing in chains from the sepulchres of the Gadarenes, and then 'sitting' at the Redeemer's feet, 'clothed, and in his right mind.'

The Son of Man is led captive by an armed band of ruffians, and at his voice, they fall prostrate, and 'become as dead men.' Suspended between two criminals, on mount Moriah, a spectacle to men and angels, he

awards the boon of immortality; and while his enemies in their madness, scoffed, an earthquake shook Mount Sion to its centre, and the rending of the temple veil, and the sun shrouded in darkness, and the pall of mourning, rebuked their brutal and cruel mockery. The body is at length taken down from the cross, conveyed to the counsellor of Arimathea's tomb, and Cæsar's seal had made the sepulchre secure: while a centurion of armed soldiers are appointed to guard the Redeemer's grave.[a] But an angel is commissioned from the councils of heaven to rend that seal, and fling its fragments to the winds; an earthquake rolls away the stone from the mouth of the cave, and Cæsar's soldiers, paralysed with terror, fled, while JESUS OF NAZARETH, 'the Son of GOD,' leading captivity captive, 'rose triumphant, glorious in his apparel, and mighty to save.'

Dark and dismal was the night that descended on the Saviour's tomb, but surpassingly glorious was the morning, when the 'day star' illuminated the dawn of the resurrection; and transcendently effulgent the day when the 'sun of righteousness' brought 'life and immortality to light.'

> "On the cold cheek of death, smiles and roses are blending,
> And beauty immortal awakes from the tomb."

> "Nati a formar l' angelica forfalla,
> Che vola alla guistizia senza schermi."

We cannot dismiss the question without recording our humble suffrage to the supreme divinity of JESUS

[a] The Roman guard that watched the sepulchre was taken from the cohort, which at the passover came from the castle of Antonio.

CHRIST, nor can we otherwise reconcile the attestations of the sacred volume. In our view, they are altogether complete and decisive on the question; and as far as our opinion extends, from some degree of careful reading, much reflection, and a sincere and ardent love of, and attachment to TRUTH, irrespective of the systems and sentiments of any man on earth, we rest on the *supreme divinity* of the SAVIOUR of the world as elucidating every thing, and reconciling all into one beautiful, consistent, and harmonious focus. It is the meridian line of the chart of the CHRISTIAN, toward which all the other lines converge: it is the sun of the system of christianity, which casts a flood of light and radiance over all its provinces; and by which every thing is illuminated: it is "the golden hinge by which earth revolves on heaven." The following sentiments, from the eloquent pen of the late Robert Hall, are full of the beauties of truth. 'The mysterious constitution of the person of Christ, the stupendous link which unites GOD and man, and heaven and earth; that mystic ladder on which the angels of GOD ascended and descended, whose foot is on a level with the dust, and whose summit penetrates the inmost recesses of an unapproachable splendour, will be, we have every reason to believe, through eternity, the object of profound contemplation and adoring wisdom.' '*He once suffered from the beginning of the world,* nor have we the least reason to suppose any similar transaction has occurred on the theatre of the universe, or will ever occur again in the annals of eternity. *It stands amidst the lapse of ages, and the*

waste of worlds, a single and solitary monument'—'it is replete with moral congruity, and satisfies every demand of the understanding and of the heart,' 'His assumption of the human nature made his oblation of himself *possible;* his possession of the divine, rendered it efficient, and thus weakness and power, the imperfections incident to a frail and mortal creature, and the exemption from these, the attributes of time and those of eternity, the elements of being the most opposite, and deduced from opposite worlds, equally combined to give efficacy to his character as the Redeemer, and validity to his sacrifice.' 'The substitute must possess contradictory attributes, a combination of qualities not to be found within the compass of human nature. He must be frail and mortal, or he cannot die a sacrifice; he must possess ineffable dignity, or he cannot merit as a substitute.'

If we separate this essential feature, we can see in the Old Testament nothing but a strange and confused assemblage of wheels and movements, utterly inexplicable, and altogether without design or end; but when the supreme divinity of our SAVIOUR is admitted, this otherwise unaccountable machinery wears the impress of design, and seems working for good. It then appears to be the great machine of Providence, put in motion by an arm that is almighty, and fraught with displays of omnipotent wisdom. We think the question reduces itself into a very limited compass. Biblical criticism has, in our opinion, been altogether triumphant in this question; and we may safely leave it to enjoy its laurels. Except in the views we sustain,

we cannot perceive the use of the Old Testament as a directory; for, if it be metaphorical, or, in other words, *deceptive,* (and, assuredly, if our SAVIOUR is not supremely divine, more effectual means for deception could not have been devised,) of what service is it as a standard of appeal, in a question which, of all others, concerns us most? and which we are expressly told, is what we are to consider a safe guide in this matter. "To him gave all the prophets witness;" while the *Psalms* shadow forth "the great mystery of godliness—GOD manifested in the flesh." Indeed, the question propounded by our SAVIOUR to the Jews, seems to have been an argument to which they never pretended to reply: "If David call him LORD, how is he then his son?" All the attributes of GOD are assigned, without reserve, to JESUS CHRIST. The very *tetragrammaton* is directly applied: "JESUS CHRIST—the same yesterday, to-day, and for ever." He declared himself to be the I AM. The Jews expressly understood this claim to be set up, and took up stones to stone him for blasphemy, (agreeably to the command of Moses,) "because thou being a man," observed they, "makest thyself GOD." This very fact has been one of the stumbling blocks to Jews in all ages, against the claims of MESSIAH: and in this respect, they have the same unchangeable fixidity *now,* that they had at the period referred to. The celebrated Jewish philosopher, MOSES MENDELSOHN, in his correspondence with Lavater, expressed the highest veneration for the author of the christian religion. That it was a perfect character, and unobjection-

able—"IF he had not accepted of the homage due to the MOST HIGH only!"[a] JESUS CHRIST "knew what was in man," and "needed not that they should testify" this to him; and we may be well assured, that the key which can unlock the human heart, hangs alone at the girdle of OMNISCIENCE. His divinity seems to emblazon the sacred page, and appears to be infused into every line. It is, indeed, to our apprehension, the very soul which animates the mass, and gives it life and motion. Our SAVIOUR wrought his miracles, which were altogether *peculiar*, in his own name, and in the person of an underived authority—"I will." The case, however, was far otherwise with his apostles: IN THE NAME OF JESUS OF NAZARETH, was the charm of their invocation. Celsus, the Epicurean philosopher, in the second century, admits that the apostles performed miracles, but ascribes it to the use of certain names. Origin sets him right on this question —that name being JESUS OF NAZARETH. That these honest and faithful men repudiated the belief of an inherent power in themselves, and acknowledged that it was in the all-prevailing name of JESUS CHRIST they were enabled to accomplish such stupendous effects, we may be fully persuaded by referring to the scenes at the "beautiful" gate of the temple of Jerusalem; and at Lystra, in Asia Minor. That Peter wrought miracles, Julian is forced to confess. To deny the supreme divinity of JESUS CHRIST, appears, *to us*, to run counter to the whole genius of christianity:

[a] "Wenn er nicht die Ehre der Anbethung, die dem einigen Jehovah gebuehrt, nicht angemaszt haette!"

nor is there any legitimate middle path between the cardinal doctrine of the divinity of CHRIST, and the absolute rejection of Revelation. The grand doctrine of the *atonement,* like a golden thread, seems so interwoven in its tissue, that if it be withdrawn, the whole fabric falls into shreds. It has been justly remarked, that to separate the doctrine of the atonement from revelation, 'is as hopeless an attempt as to separate colour from the rainbow, or extension from matter.' Viewed in relation to that question, the divinity of our SAVIOUR seems to be, in the eye of reason, essentially pre-requisite. No man can save himself, much less "give a ransom for his brother:" and we profess not to comprehend the novel doctrine that would rear an altar to the *mercy* of GOD, on the ruins of his *justice;* which, springing, as an inevitable sequence, from his truth and holiness, cannot be insulated from them. It has been rightly said, that the objections which have been raised to this doctrine, are "cavils, which derive all their force not from the superior wisdom of their authors, but solely from the inadequacy of human reason to the full comprehension of heavenly mysteries. But still there is a simple grandeur in the fact, that GOD has *set forth* his Son to be a propitiation, sufficient to silence the impotent calumnies of sophistry." As far as the Scriptures are suffered to speak out, there is no ambiguity, in our mind, whatever; and we should esteem it altogether a work of supererogation, to make citations in proof: we appeal, at once, to the fountain of truth; to the Sacred Text, in its integrity, as a perfect whole. We

cannot doubt the result, if the individual sits down to the task, as he ought to do, in the docile spirit of a disciple of inductive science. It is impossible, (common sense and right reason alike determine this,) that we can form any *a priori* opinion, either on the nature of a Revelation from GOD, or his *modus existendi*. Indeed, in such a case, if reason can solve the problem for us, we cannot see the use of Revelation at all. It is not a reasonable act that we should make up our minds beforehand on the kind of revelation we are "*entitled to expect.*" We MUST SIT WHERE MARY SAT. The evangelist, John, in the most clear and unequivocal language, ascribes Supreme Divinity to JESUS CHRIST, as THE WORD. The apostate Julian, admits this ascription of the evangelist, as a fact which was altogether incontrovertible; unlike those in our own times, who deny this vital principle. Julian, it is true, imagined it very extraordinary, and considered John to have been very simple for propounding such a doctrine; it never, however, occurred to him, that John meant any other thing but what he had said, and asserted: that part of the question is quite a modern discovery. The Mahometans call our Saviour *Ourah Allah*—"the word of GOD"—and admit that he went alive to heaven. The *adoration* of the magi has been mentioned; and the testimony of Josephus, the Jewish historian, is equally conclusive:—"Now there was, about this time, Jesus, a wise man, *if it be lawful to call him a man;* for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the

Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these, and ten thousand other wonderful things concerning him. And the tribe of christians, so named from him, are not extinct at this day."[a] This is a very short, but a very important evidence. The genuineness of this passage has been, indeed, questioned; but it is established in the most clear and satisfactory manner. In the Ambrosian Library, at Milan, there is a very ancient MS. of Josephus, on vellum, wherein this passage forms part of the text. Thus, also, Pliny, in his celebrated letter to the emperor, Trajan, written only eleven years after John had, in the "Apocalypse," closed the canon of Scripture, observes, "they (the christians,) were wont, on a stated day, to meet together before it was light, and to sing an hymn to Christ as to God." The recognition of the divinity of Christ is here attested by this profane writer in the most clear and unequivocal terms; and the evidence, on all sides, appears, to us, incontrovertible and conclusive. We cannot imagine on what principles those, who have determined to reject the capital doctrine of the divinity of Jesus Christ, can do away with the interjection of Thomas, whose scepticism seems to have been sufficiently inflexible, until convinced by irresistible evi-

[a] Josephus, Book XVIII. chap. iii. sec. 3.

dence. To convert this exclamation into a parenthetic *subauditur*, is one of the most extraordinary sophisms we have ever met with in the whole course of our reading; and we think that evasion, with many others, is very well exposed by a writer brought up in their own schools, and long their zealous advocate; but, at length, convinced that the truth lay in the *opposite* direction, he has, in his "Second Thoughts," confessed his error, and made this exposé, which does credit to his honesty and integrity. The protomartyr, Stephen, knew better than these new *illuminati*, in whom he believed, and that JESUS CHRIST was able to keep "that which was committed to him:"—"LORD JESUS," said the expiring martyr, in the attitude of devotion and adoration, "receive my spirit."—"The spirit shall return to GOD who gave it." John, in the Apocalypse, had announced that JESUS CHRIST was the "*Alpha* and the *Omega*," "the first and the last." As the stream is purest the nearer we approach its fountain; so we find, that the early christians, who fell martyrs to the cause, in the persecutions of pagan Rome, under the emperors in the first and second centuries; or those who died in "the faith once delivered to the saints," rejoiced to echo their confidence in the notes of the exile of Patmos. A recognition of this belief we find often inscribed, by their surviving friends, on their tombs, which thus remain legends as witnesses to the truth. The following is an epitaph of this kind, where we perceive two palm branches, the simple emblems of martyrdom, in evident allusion to

Rev. vii. 9 : They "stood before the throne, and before the Lamb, clothed with white robes, and *palms in their hands.*" This epitaph contains the name, *Petronia.* Among the coins of Dr. King, in the "Nummi Familiar. Roman." there is one with this name in the legend, representing a female figure with one knee bent to the ground: it belongs to the first century. The central monogram combines the two first letters of the Greek name, ΧΡΙΣΤΟΣ: as X, (*chi,*) and P, (*rho,*) with A, (*alpha,*) on one side; and ω, (*omega,*) on the other; an evident acknowledgment of the divinity of our SAVIOUR. Burchardt adverts to some ruins near El Bara, on the route from Aleppo to Damascus, full of the ruins of cities which flourished during the lower empire. Over a sepulchral cave was the monogram represented in the annexed woodcut, with A and ω. There were, he states, many of them, but this was the best executed. There are also sepulchral caves before the mountain, that separates from the valley of the Orontes near the ancient Apamea. El Bara is the most considerable of the whole. Burnett has stated that the catacombs were not possessed by the christians before the *fourth* century; but this is entirely a mistake, there is direct evidence on the tombs themselves to prove that in the FIRST century of the christian era, the martyred victim reposed there. *Gandentius,* whose sepulchre is numbered with the rest, suffered martyrdom in the reign of Vespasian, and there is another indicating that others perished during the period when Surra and Senecio were consuls, that is at the com-

mencement of the second century, during the persecution of the MILD and MERCIFUL and VIRTUOUS TRAJAN! These catacombs bear sad evidence of the havoc which the demon of pagan persecution made among the early christians. One inscription runs thus: 'MARCELLA, ET CHRISTI MARTYRES CCCCCL.' Five hundred and fifty martyrs in one tumulus—*mild and merciful Paganism!*

We have merely to add to the foregoing evidences, that the ruin of the church erected by Jovian in 364, still bears a Greek inscription, expressive of its dedication to JESUS CHRIST, as the supreme GOD. We find the same recognition on the coins of CONSTANTIUS, MAGNENTIUS, DECENTIUS, JOVIAN, and others; whereon the sacred monogram occupies the entire field on the reverse of the coin; and the A and ω are arranged as in our woodcut, on each side. We are aware that Gibbon has stated, that the emperor, CONSTANTIUS, did not recognize this belief: but this assertion is like many of his other assertions, when the subject of CHRISTIANITY is the theme, *void of truth;* for we have, in the coin of CONSTANTIUS, a flat contradiction to Gibbon's statement. The following copy of that coin in my possession, is proof conclusive.

From a calm and dispassionate survey of the

evidence on every hand, we have come to this conclusion; that if there be one truth in the Scriptures more clearly revealed than another, it is the *Supreme Divinity* of JESUS CHRIST. The fact is decisive, whether we reject it or not. Surely if Deity has revealed his *modus existendi* to man, we may reasonably presume, that we should find it to be something above the grasp of a finite understanding; that a priori, we might expect something extraordinary and wonderful, and what reason could not be expected to penetrate. We talk about human knowledge, and the conquests of the understanding; but, alas! how helpless are these, when concentrated on that wonderful, one word—JEHOVAH. We consider that his name is, what he announced it to be, SECRET; and are fully confident, that Paul was right when he said, "Great is the mystery of godliness, GOD manifested in the flesh." It is true Socinians have charged upon us a creed of their own fabrication; but we do not acknowledge it, namely, that *three are one, and one is three.* All that we say is simply this: we believe that GOD exists, in the modus which he has announced in the Scriptures; and, that he may be THREE in a sense altogether different from that in which he is ONE. Now this is the extent of *our belief* on this all important question; and, we further maintain that this is *not contrary* to reason; and moreover contend that there is all the difference in the world between what transcends the limited powers of reason, and what is contrary to it. We have already stated, that reason is neither infinite nor yet possessed of all knowledge; and, if this is granted, and granted it

must be on the soundest axioms of inductive science, then, we deny that *it* has a right to assume the prerogative of Deity, and impugn the doctrine, that GOD cannot exist under that form in which he has certainly declared, in our opinion, he does exists, in that very volume which they, too, *affect* to receive as a Revelation from GOD.

Among the numerous extraordinary phenomena of Socinianism, two circumstances are worthy of a passing notice. We had supposed that the great distinguishing characteristic of the scriptures, was their IMMUTABILITY; that they did not change with the seasons, or with changing man; nay, in our simplicity, we had concluded that this feature was essential to the character of TRUTH. It appears, however, that THEIR IMPROVED VERSION of the "New Testament," in the *several editions* it has passed through, has actually changed its hues like the *chameleon*. Let the *first* and *last* "editions" be compared. This variability belongs not to truth, the standard of which, in its very nature, is WITHOUT CHANGE. The other remarkable feature in this *modern* religion, is the incessant acclamation that follows, when it can number among its neophytes individuals a little elevated above the common walks of intellect. Now, looking first at the genius of christianity, and then on such a line of conduct, we must say, the contrast is very striking; and would raise in our minds strong suspicions and distrust, that, by whatever name it might be *called*, it cannot be the religion of JESUS CHRIST; because, the *poor* were especially remembered, formed its chief excellence, and were the loveliest gem

in its coronet—a feature which was, "to the Jews, a stumbling block, and to the Greeks, foolishness." This conduct wears, in our estimation, the same livery of pride, which, when the REDEEMER was at the feast of Tabernacles, eagerly asked "HAVE ANY OF THE RULERS OR THE PHARISEES BELIEVED ON HIM?" The opinions and sentiments of Paul, who gloried in the "atonement," and that divine righteousness which made it the pearl of great price, were as opposed to the *new discoveries*, which Socinianism has made in these latter times, as light is to darkness. No marvel, then, that her votaries should have done the utmost to depreciate the talents and discrimination of the "great apostle of the Gentiles." That fine genius had always been celebrated, both as a rhetorician and logician, and been cited and appealed to in all ages, as affording splendid examples of both: the remarkable discovery was made, however, a few years ago, that they and we had been altogether mistaken; and that Paul was neither the one nor the other. This astounding discovery is an emanation from the schools of Socinianism. Announcements like these, *they* may be well assured, are startling; and perplexing to the disciple in his search after TRUTH.

In reference to the disputed verse, 1 John v. 7, I am free to confess that I think its authenticity is sufficiently obvious from the congruity of its connexion, and that its removal would destroy the chain of continuity, and leave a hiatus. However, it had been asserted that no MS. copies anterior to the *tenth* century contained the verse. We are, therefore, much

indebted to Dr. Wiseman for introducing two important documents connected with the question, namely, the Santa Cava and Santa Croce MSS. The Santa Cava is a MS. of the Vulgate, at the very least *three centuries* anterior to the age of the rejection of the verse by its adversaries. It is of the seventh, if not the sixth century, and contains the verse.

The Santa Croce MS. is an ecclesiastical treatise, in all probability, of an African writer of the FOURTH century, who quotes the verse as admitted and authenticated, in verification of the doctrines of the Trinity. The character is uncial and square, and written on vellum. Dr. W. gives a fac-simile of the verse as quoted in the MS.[a]

As to the personal appearance of the SON OF GOD, in his humanity, there has been some contention; and tradition has not been idle. We think it by no means improbable, that some of the early Jewish converts might be desirous to possess a memorial of their LORD, in a medal which might bear an impress of his "visage;" and, that such medals did exist, though both Celsus and Origen might be ignorant of them. In these remote periods, even in the paintings and sculptures of Thebes, much more in those of Greece and Rome, their statues and pictures were correct likenesses, and were multiplied without reserve. Besides, there was another source which might supply such a medal, altogether irrespective of the early christians. Scarcely an event occurred, of great moment, that was

[a] 'Two Letters,' &c., *Rome*, 1835.

not commemorated on a coin or medal. So remarkable a history of events as those which occurred in Judea, would not pass by, we may be perfectly sure, without some such commemoration. It is highly probable, that the governor of Judea would send to Tiberius, and the Roman senate, a representation of the illustrious individual who was the author of that "new religion," which, according to their own account, had "turned the world upside down." A series of such medals, from which we might be able to draw some definite conclusion, on a subject certainly curious, would be interesting. In Plate III. fig. 27, is a correct representation, from a cast in our possession, taken by a friend from a bronze medal in the Ashmole Library, at Oxford. On the obverse, on the collar, is the word MESSIAS; and, on the reverse, the words may, perhaps, be rendered. "Nought can be ascribed to thee, O! ELOHIM, of the fiery indignation which covered him." In Plate I. fig. 1, is a fac-simile from a silver medal, in the same library, from a cast also in our possession, and obtained at the same time with the other: it may be compared with that of Plate III. fig. 26, and our woodcut—the absence of the *nimbus*, or halo, which encircled the heads of saints in the seventh century, affords some presumption of its priority to that period. Fig. 26, Plate III., is a faithful copy of an antique brass medal found near Cork, in 1812, on the site of an ancient monastery, contemporaneous with the introduction of christianity into Ireland: on the obverse, the first letter of the Hebrew alphabet is interesting. Some have consi-

dered, that *aleph*, here, is to be considered a *numeral*, and may denote that it was struck in the first year after the resurrection; and the letters on the other side, to be the Hebrew name for JESUS. A friend of ours, however, objects to this partition of the letters, and observes, that it is the very word by which, according to ancient prophecy, GOD was to be known in Gospel-times; namely, ISHI. This solution seems at once interesting and satisfactory. Different translations have been published in Mr. England's ingenious pamphlet, descriptive of the Cork medal. We submitted this, as well as our own cast, to our friend, who is better conversant in Hebrew than we pretend to be: the first part of the legend on the field of the reverse, he reads "Messiah, (or Christ,) the King, came in peace;" and this seems to be the concurrent reading of the numerous scholars to whom the medal has been submitted. In our cast, the latter half, on the reverse, our friend translates, "And man, man was made life:" thus corresponding with Hottinger's silver medal. It would appear, however, that some copies read, "And GOD man was made life;" which is, perhaps, the original reading: some copies have, "And light from man was made life." The latter part of the Cork medal, our ingenious correspondent thinks, may be translated, "And the mighty man was made life."

Dr. Walsh gives us, in his Essay on Early Coins and Medals, a representation of a similar medal, obtained from a Polish Jew, at Rostoc, in Germany. Rowland, in his "Mona Antiqua," 1702, has described a similar medal, and given a sketch of it. This medal

was found at the ancient druidical circle of Brin-gwin. There are, however, no letters on the obverse; and the legend on the reverse, is considerably different. The celebrated medal, we have thus imperfectly described, has been the subject of curious research among antiquarians for three hundred years. It was seen by Theseus Ambrosius, at Rome, in the pontificate of Julius II, the predecessor of Leo X. It was even then considered an object of interest and curiosity. It is interesting to consider this medal in connexion with the celebrated letter of Lentulus to Tiberius and the Roman senate, with which description it seems remarkably to correspond. In rejecting documents such as these, we may be guilty of an unwarrantable scepticism. We do not see why this should not have been taken; but we see many reasons to believe that such a representation of the SAVIOUR might have been copied. Mr. Bagster, to whose valuable Biblical publications the world is so much indebted, has published a beautiful print, on steel, from a piece of ancient tapestry, in his possession, being a profile of our SAVIOUR, said to have been taken from an emerald, once in the treasury of Constantinople, and given as a ransom for the emperor's brother, taken captive by the Christians. Mr. Martin has copied this, on a very reduced scale, for our title page, from Mr. Bagster's print. I have the original tapestry from which the medallion in the title page was copied. It is highly finished with worsted, the thread is *single*, and it is undoubtedly of great antiquity. There are other medals with the SAVIOUR'S portrait; such as that of

Basilius and Constantinus, and some subsequent to these; but those which have obtained our more especial notice, we presume, may justly claim a much higher antiquity. The correspondence, &c., with Abgarus, the king of Edessa, are of a more doubtful character.

In Plate III. fig. 28, we give a fac-simile of the *reverse* of a very rare and valuable medal of Tiberius, for which we are indebted to the friendly courtesy of H. H. Williamson, Esq., of Greenway Bank, (Newcastle, Staffordshire,) in whose interesting collection of coins and medals it is. This medal, all antiquarians agree, was struck by Tiberius upon the event of the destruction of the thirteen cities of Asia, by the earthquake which took place at the time of our Saviour's crucifixion. On the obverse, is the head of Drusus, without laurel, and the legend, "Nero Claudius Drusus Germanicus Imp." On the reverse, Nero Claudius Drusus is seen robed, sitting in a curule chair, with various spoils disposed around him; holding in his right hand a branch, and in his left a scroll of parchment. The legend on the reverse, is "Ti. Claudius Cæsar Aug. P. M. T. R. P. Imp. P. P." This medal is so extremely rare, that Matthew Dean, Esq., Dr. Mead, Snelling, and others, valued it at twenty pounds; or, at the option of the possessor.

Some suppose that the earthquake, which took place at the Saviour's crucifixion, was felt over all the world—a supposition extremely probable: others confine it to the land of Judea. Dreadful must have been the convulsion which rent the veil of the temple from top

to bottom—a fact mentioned by Josephus. The veil of the temple was rent in the presence, most probably, of the high priest, who offered incense in the holy place. The *evening sacrifice* was offered at the *ninth hour*, when the SAVIOUR, the great sacrifice, expired on the cross. St. Cyril, of Jerusalem, says, that the rocks of Mount Calvary, which were rent by this earthquake, were still evident and pointed out in his time. Dr. Clarke, and others, also remark, that the rock reveals the rents occasioned by the earthquake that shook the foundations of Zion, on the great day of atonement, when the humanity of the "Son of GOD" expired a sacrifice for many. Orosius considers this earthquake to have been the very same which overturned the twelve cities of Sardis, Magnesia, Masthene, Ægę, Hierocæsaria, Philadelphia, Temolus, Cyma, Myrinia, Apollonia, and Hyrcania; to which Eusebius adds Ephesus. Pliny and Strabo describe this earthquake to have been the most dreadful ever felt. Suetonius, referring to the cities destroyed by the earthquake, and the completion of their being rebuilt, &c., by Vespasian, observes, "Plurimas per totum orbem civitates terrae motu aut incendio afflictas *restituit in melius*."[a] Tiberius began to reign, A. D. 14, and died A. D. 37, or *four years* subsequent to the resurrection of CHRIST. At the period of this earthquake he must have been 73 years old; and the appearance of the head, on the obverse of the medal, (the reverse of which we have given,) is that of age.

[a] Suetonius in Vesq. VI, 17.

It may be also stated, that there were other medals struck, in acknowledgement of the care which Tiberius took in rebuilding the cities of Asia, destroyed by this earthquake. On the obverse, the emperor is represented sitting in a curule chair, as in the one given, with the legend CIVITATIBVS ASIÆ RESTITVTIS; and, on the reverse, the legend merely—TIBERIVS CÆSAR DIVI AVG. FILIVS AVGVSTVS. PONT. MAX. TRIB. POT. xxi. The following is the obverse of the coin referred to, from my own cabinet.

The event of a dreadful earthquake is thus attested; and this is the only period to which we can reasonably refer this earthquake. Tiberius died four years subsequent to the crucifixion of our SAVIOUR; and we nowhere read of the destruction of the cities of Asia prior to this dreadful tragedy. From combined testimony—Christian, Jewish, and Pagan—a terrible earthquake occurred at the crucifixion: the rocks were convulsed and torn; the veil of the temple of Jerusalem was rent in twain; and thirteen of the finest cities of Asia, overturned. We also collect, from Pagan autho-

rities, that the loss of life was great, because the earthquake occurred when it was dark. If the preternatural darkness extended over the eastern hemisphere —and it is likely it would extend as far as the effects of the earthquake were felt in Asia, at any rate—there is a curious circumstantial corroboration of the event. It was at the ninth hour, or three o'clock in the afternoon, when our SAVIOUR said, "It is finished;" and "cried with a loud voice, and gave up the ghost:" at this moment the earth shuddered, and nature heaved in agony. In Matthew xxviii. 2, it is stated, that there had been a GREAT earthquake. That there was darkness over all the land, and a great earthquake, is also recorded by Phlegon, the Tralian, freeman to Adrian. Tralium was not far from Palestine: and when one of the oracles was consulted on the subject of this darkness, it is recorded to have replied—"Either the GOD of nature is suffering, or he sympathizes with one who does." Why did the sun put on such deep mourning—an eclipse which the heavens had never witnessed before? Why did the temple tremble, and an invisible hand rend the veil which concealed the "Holy of holies?" Why did the earth rock so dreadfully? Let the centurian, and they who are with him, give their evidence: "TRULY THIS WAS THE SON OF GOD."

I have already remarked that infidels from every *caste* and grade in literature and science have combined their efforts to uproot the 'branch of renown,' and they could not have been more assiduous and untiring in their labours, had it been to destroy an

upas tree, whose malignant atmosphere threatened to extinguish a world. I know not a single branch of human knowledge that has not supplied its adversaries to the Truth of Revelation. The aspect of these enemies is diversified—" non ominbus facies una; nec tamen diversa," but their aim and object are one. Some have made their insiduous attacks under the plausible pretence that *truth* was their motive, while others have not been able to conceal a savage malignity, which betrayed the incarnation of a fiend. Champions, however, to the cause of truth, have sprung up from the same ranks that supplied the traitors, as in the natural world, the bane and antidote are sometimes found to grow together. Thus, Truth has triumphed over the missiles of error and the 'evil one.'

The *reality* of the Saviour's DEATH has been denied by the infidel German school, though the *reality* of our Saviour's *life* has not been questioned. Indeed, the fact questioned pre-supposes this, otherwise, on their own grounds, they are tilting with a shadow, and combating a nonentity. The counter physiological observations in this controversy, do not appear to me so forcible, as they are certainly susceptible of; and indeed, I am decidedly of opinion, that the objections of these pseudo-physiologists are puny and contemptible.

Waiving all allusion to the commentaries of the genuine friends of science and christianity, I shall state what appears to me as positive demonstration, founded on the principles of modern science, and deduced from the

internal evidence supplied by the narrative itself. That the soldier's spear pierced the Saviour's HEART —a wound necessarily mortal, even if death had not previously taken place—I cannot doubt; the sharp and bitter cry of agony which preceded, is, however, sufficient proof of a fatal collapse. Let it be remembered that the Roman spear tapered to a point, and must have been plunged to its hilt to produce that horrid gash into which the incredulous Thomas might 'thrust his hand.' But there is much more in the physiology of the case to prove to positive demonstration the absolute certainty of death. During life, a *halitus,* or vapour, surrounds the region of the heart, which condenses into a liquid form, as soon as death supervenes. Now the Evangelist informs us, that '*blood and water*' issued, when the Roman spear was plunged by a Roman arm into the Saviour's side—and "HE THAT SAW IT, bare record." We certainly know that blood soon coagulates, but the *condensation of the halitus,* on the principles of *latent caloric,* would, by the increment of temperature, or sensible heat simultaneously developed, tend to preserve the blood in immediate contact, in a fluid form, while it proves that the 'blood and water' issued directly from the *pericardium,* or region of the heart. This accidental or undesigned observation, therefore, thus recorded by the Evangelist, determines beyond all cavil or controversy, the REALITY OF THE REDEEMER'S DEATH. Plato and his disciples believed that impersonated virtue, excellence, and truth, would be admired and venerated, while Socrates, on the other hand, believed

that it would be PERSECUTED EVEN TO DEATH AND CRUCIFIXION.

The DOCTRINES of christianity do not come within the pale of our present design. Their motto is expressed in that which was inscribed on the mitre of the high priest. In the mirror of christianity we at once see what manner of persons we are, and what manner of persons we ought to be. The celestial sign, which we read on heaven's escutcheon, is, GOD IS LOVE. It realizes the prophetic scene in the valley of vision; and, like a fibre placed under the prismatic spectrum, glows in a vesture of the beautiful tint which falls upon it. In a Persian proverb, a piece of scented clay is made to say—"I was a despicable piece of clay; but I was, sometime, in the company of the ROSE." Just so is it with human nature, when under the influence of christianity, and its spirit is imbibed.

As our volume will close with a few attestations to the value of the Scriptures, on the part of its friends, it may not be amiss to finish this chapter with evidence from some of its bitterest and most malignant ENEMIES, extorted from them by the force of TRUTH.

1. ROUSSEAU. "The religion of CHRIST has brought morality to greater purity and perfection, than ever it was advanced by all the philosophers and sages of antiquity. The majesty of the scriptures strikes me with admiration. Is it possible that the sacred personage, whose history it contains, should himself be a mere man?"

2. BOLINGBROKE. "The gospel of CHRIST is one

continued lecture of the strictest morality, of justice, benevolence, and universal charity."

3. GIBBON. "Our curosity is naturally prompted to inquire by what means the *christian faith* hath obtained so remarkable a *victory* over the established religions of the east? To this inquiry an obvious and satisfactory answer may be returned, that it was owing to the *convincing evidence* of the DOCTRINE itself, and to the ruling PROVIDENCE of its great Author."

4. LORD HERBERT. "Christianity is the best of all religions."

5. LORD BYRON. "If a man was ever GOD, or GOD man, Jesus Christ was both."

6. LORD ROCHESTER, (laying his hand on the bible,) "The only grand objection to this book is a bad life."

7. ADAM SMITH. "The doctrines of Revelation coincide in every respect with the original anticipations of nature; and as they teach us how little we can depend on the imperfection of our own virtue, so they show us, at the same time, that the most powerful intercession has been made, and that the most dreadful atonement has been paid for our manifold transgressions and iniquities."

CHAPTER XV.

ILLUSTRATIONS OF THE ACTS OF THE APOSTLES — THE DESTRUCTION OF JERUSALEM BY TITUS VESPASIAN—CONCLUSION.

The Acts of the Apostles appear to have been written by the evangelist, Luke; and this treatise, as well as his gospel, seems to have been dedicated to Theophilus. It is likely that this was the real name of an individual, and not assumed. There is a coin, bearing this very name, ΘΕΟΦΙΛΕ, which literally signifies a lover of God. It is our intention—since this book of "The Acts" is an historical detail, and thus susceptible of proof, from the kind of evidence which forms our more immediate design—to offer for consideration, a few facts by way of illustration. In chap. xi. 26, it is stated, that "the disciples were called christians first in Antioch." This interesting connexion of the christian name with Antioch, reminds us of a beautiful expression made use of by the apostle: "which hope we have, as *an anchor* of the soul, sure and steadfast, entering into that within the veil." It seems to us, extremely probable, that the expression has an allusion to the armorial ensign of Antioch, ("cujus fuit *anchora* signum.") The anchor, on Selucian medals, marks the coins struck at Antioch, where

an anchor was said to have been found on digging the first foundation of the city. Among the symbols, which are few and simple, that appear on the tombs of the early christians, the *anchor* is most conspicuous. This and a branch of palm; an olive-wreath, and a lamp, seem to have completed—with the sacred monogram, expressive of the name of CHRIST, combined with the *alpha* and *omega*—all the affecting emblems which decorated their "narrow house." Such was "the faith once delivered to the saints." This faith was the *anchor* of their hope—the *palm* of victory over "the last enemy:" their *olive* branch of peace—the *lamp* of their path. They believed that JESUS CHRIST was their *alpha* and their *omega;* and their faith rested in confidence on his assurance: "Because I live, ye shall live also." We confess that we are charmed with the silent eloquence of these simple but expressive symbols.

In Acts xiii. 7, it is stated, that Barnabas and Paul found favour with Sergius Paulus, who is called *deputy* of the isle of Paphos or Cyprus. Proclus succeeded Sergius Paulus as proconsul in the government of the island; and a coin, bearing the name of Proclus, has been discovered with the very word, ΑΝΘΥΠΑΤΟΣ, *deputy*, which had been applied by Paul to Sergius Paulus.

It is stated in chap. xvi. 12, that the apostle went from Neapolis "to Philippi, which is the chief city of that part of Macedonia, and a colony;" or rather, as it might be more correctly translated, "Philippi, a city of the first part of Macedonia, or *Macedonia prima*." It appears, that under the Roman government, Mace-

donia was divided into several provinces, (at least four.) I now give a fac-simile of a Greek tetradrachm in my cabinet, bearing the words ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ, or

Macedonia prima. On some others, the word ΚΟΛΩΝΙΑ occurs, and this is in precise conformity with the sacred text. By the evidence derived from a coin, it appears that Julius Cæsar bestowed the privileges peculiar to a Roman colony, on the city of Philippi. In this city, we are told in a subsequent verse, that the apostles found Lydia, a "seller of purple," and who is described to have been, originally, of "the city of Thyatira." It is a curious circumstance, that among the ruins of Thyatira, an inscription has been found with the words ΟΙ ΒΑΦΕΙΣ, or *the dyers,* referring to the art of dyeing purple, as forming a branch of commerce in the city of Thyatira. The double dyed purple of Tyre, called DIBAPHA, was a very costly affair. A pound of this precious dye could not be bought for *one thousand denarii,* or more than thirty pounds sterling. When we take into consideration, the length of the imperial robes and mantles, they must have been very expensive. It would hence seem that Lydia must have possessed considerable resources, to have maintained such an expensive branch of art, and therefore of some consideration in the city of Philippi.

In the nineteenth chapter we have an account of a singular tumult at Ephesus, raised at the instigation of Demetrius, a silversmith, and "the craftsmen" of that celebrated city, who seem to have reaped considerable emolument by supplying "silver shrines" for the temple of the Paphian goddess; whom, it was said, "Asia, and all the world worshipped." An outcry was made against the apostles, for bringing their goddess into disrepute, or rather, doubtless, the "craft by which they had their wealth." Amid this confusion, in order to appease the populace, the town clerk proclaimed, that every body knew that Ephesus was "a worshipper" (rather ΝΕΩΚΟΡΟΝ—a distinction assumed by several cities,) "of the great goddess, Diana." We give the fac-simile of a coin of Ephesus, bearing the precise word used by Luke, and which may be translated *temple-keeper*, or *sacristan*.

When Paul had returned from Asia to Jerusalem, he had nearly become the victim of popular fury. Being led into "the castle," he prefaced his defence by stating, that he was "a Jew of Tarsus, a city in Cilicia—a citizen of *no mean city*." We have given a coin of Tarsus; and it bears sufficient evidence, from the architecture of the structure represented on it, and its designation of a metropolis, that it must have been a city of considerable distinction. Other coins, too,

afford palpable proof, that the fine arts, here, must have been considerably advanced. The coins of Tarsus are remarkable, according to Froelick, for a kind of perspective in the figures represented. We have incidental proofs in Paul's writings, that he was a native of Cilicia, from peculiar provincialisms of expression, called *Cilicisms*. There is a remark, connected with the "great apostle of the Gentiles," which may be made in reference to an observation recorded in chap. xxii. 25, 28, wherein Paul claimed the privileges of a *Roman citizen*, being a native of Tarsus:—"The chief captain answered, With a great sum obtained I this freedom. And Paul said, *I was free born*." It is worthy of notice, here, that among the Roman colonies some had JUS CIVITATIS, the right of Roman citizens. Pliny calls Tarsus a *free city*; and Dion Cassius says, its inhabitants were friendly to Julius Cæsar; and on his account, to Augustus. Tarsus, the metropolis of Cilicia, was three hundred miles distant from Jerusalem. It was a Roman municipium, a privilege bestowed on it by the two first emperors of Rome, for its attachment to the Cæsars on the rebellion of Crassus. According to Dion Cassius, this privilege, "which had formerly been bought at a great price, became so cheap, at last, that it was commonly said, a man might be made a Roman citizen for a few pieces of broken glass."

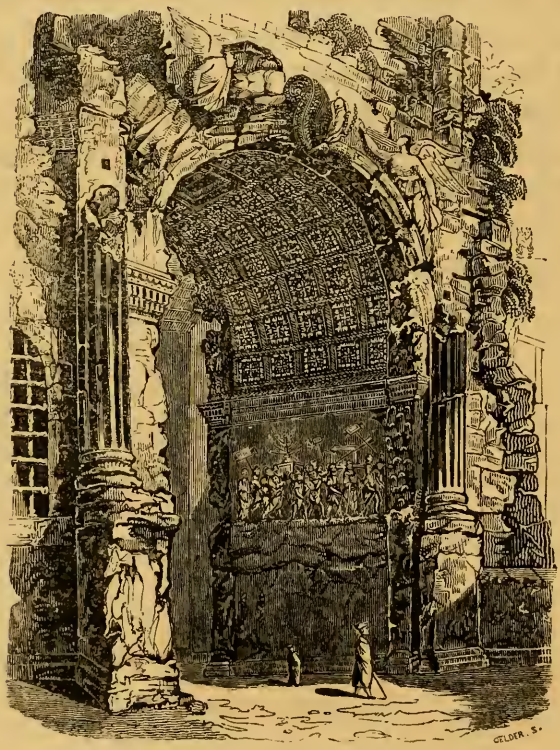
We have next to direct attention to the adventure which followed Paul's shipwreck on the island of Malta, or Melita; and now give an ancient coin I have of that island, in illustration. On the obverse

is the representation of Isis, wherein the Egyptian contour of visage is sufficiently marked; the emblems are those of Isis. On the reverse, we have an Egyptian figure, with a *flagellum* and *sickle:* all which shews, in a way sufficiently clear, the source of their mythology. When the *viper* fastened on Paul's hand, the people of the island seem to have expected, from the virulence of this deadly reptile, that "he should have swollen, or fallen down dead suddenly;" and it was observed by them, "no doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." In their view of it, Isis had sent her avenger, the asp, (which is often associated with her,) to take vengeance on the criminal. "When they saw, however, no harm come to him, they changed their minds, and said, he was a god." He had thus shewn, that he defied the vengeance of Isis, and consequently was superior to their goddess. This seems, we think, a simple and obvious solution. When the disciples received their commission from Jesus Christ, it was promised them, that "no deadly thing" should have power to hurt them. Death almost immediately follows the wound inflicted by some venomous serpents—such as the *tic polonga.*

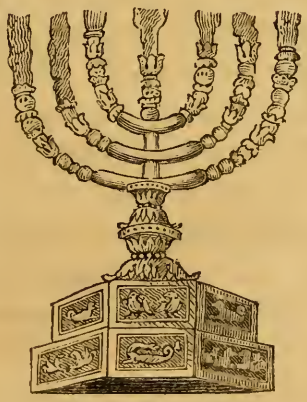
In 2 Cor. xi. 32, it is stated, that "in Damascus, the governor, *under Aretas the king,* kept the city of

the Damascenes with a garrison." We give a fac-simile of a coin of Damascus, on which *this very name occurs as the king.* The word, ΦΙΛΕΛΛΗΝΟΣ, we may suppose, refers to his attachment to the Helenistic Jews, which may be inferred from his anxiety to apprehend Paul. If, however, the letters A P, are to be considered as indicating the date, and to be calculated from the era of the Seleucidæ, it must be 160 A. C. This, however, is an unsettled point; and it suffices us to know, that there were several kings of Damascus of this name. I have two silver denarii; on one of these is REX ARETAS, and represented in the woodcut. A suppliant has alighted from a dromedary, and is presenting an olive branch. On the other is the name *Bacchius,* with similar accompaniments. In the Maccabees II. chap. 5, we find mention is made of 'Aretas, king of the Arabians,' before whom Jason was accused, A. C. 170. Mention is also made of a general of the name of 'Bocohides,' who was sent up against Judah and Jerusalem, A. C. 161. The 'Maccabees' were extant in Jerome's time, in Chaldee, and afterwards translated into Greek. Though not *canonical,* the book is interesting as an historical document. In connexion with Damascus, we may quote the following remark, from a modern traveller: "In the city of Damascus, there is a street still called *Straight,* and where Paul is, with reason, said to have lived. It is entered by the road from Jerusalem. It is as straight as an arrow, a mile in length, broad, and well paved."

From the Mount of Olives, our Saviour, on a memorable occasion, "beheld the city of Jerusalem, and wept over it." He had already foretold, that there should "not be left one stone upon another that should not be thrown down." How literally that event was verified in the destruction of Jerusalem, by Titus Vespasian, history proclaims, and existing monuments record. This terrible calamity, both Tacitus and Josephus have described; and the Arch of Titus, at Rome, of which the following woodcut is a representation, still affords, in its falling splendour, a memorial to the truth of this fact.



In Plate II. fig. 13, is a copy from the *bas reliefs*, with which it is decorated: our figure is copied from "The Architectural Remains of Rome." This triumphal arch of Titus, designed to commemorate the taking of Jerusalem, was erected on the *via sacra*, which commenced at the Circus Maximus, and extended to the Capitol. The sides of the arch-way are decorated by bas reliefs: on the south side is seen the triumphant entry into Rome; and on the opposite side is shewn the procession of captive Jews, "with staves in their hands," bearing the spoils of the temple of Jerusalem: the GOLDEN CANDLESTICK, with its SEVEN BRANCHES; the GOLDEN TABLE, and the CENSER; the SILVER TRUMPETS, &c. There can be no doubt that these are exact representations of the sacred furniture of the temple, and also complete models of those which decorated the tabernacle in the wilderness, agreeably to the "pattern shewed in the mount." The following is a copy of the 'golden candlestick,' insulated from the group.



A A

At Djenash, according to Burchardt, a high column stands with a shorter one; the architrave over the latter reposes on a projecting bracket, worked into the shaft of the higher one. Among the ruins of 'Kanout,' are several towers with two stories, upon arches, standing insulated. A peculiarity in the structure of its walls, as seen at 'Hait,' and afterwards met with, is, that the stones are cut so as to dovetail, and fit very closely. The woodcut represent these, and may tend to illustrate some of the descriptive parts of the structure of the temple, as pourtrayed in the scriptures. In Plate I. fig. 3, is a fac-simile of a fine "Judea capta," in my possession. On the obverse, is the head of Vespasian; and on the reverse, the captive "daughter of Zion," weeping beneath the palm-tree; with emblems of the captive spoils of Judea. The following is a fac-simile from a silver denarius of Vespasian, also in my cabinet, illustrative of the capture of Judea; and still more *literally* expressive of the attitude of grief, and of the language of the prophet: "She being desolate, *shall sit upon the ground.*"[a] "How is she become as a widow! she that was great among the nations, princess among the provinces, how is she become tributary!"[b]

Let it not be presumed that these great events were done in a corner. No: they embraced a wide sphere:—Galilee, Judea, Decapolis, Idumea, and from beyond

[a] Isaiah, iii. 26. [b] Lamentations, i. 1.

Jordan; from Tyre and Sidon. Among the many books which have perished amidst the wreck of time, it is rather wonderful that so much has been preserved. Justin Martyr, about one hundred years after the crucifixion, in his dispute with Crescens, appeals to the acts of Pontius Pilate, in reference to the sufferings and death of CHRIST. About fifty years afterwards, Tertullian tells the governor of Rome, that Tiberius had received from Palestine, in Syria, an account of JESUS CHRIST, and had not only protected the christians, but would have enshrined him among the deities, had not the senate refused their consent. Severus, also, wished to enrol JESUS CHRIST among his gods. Tertullian was deeply conversant with the Roman laws, and no stranger to the records of imperial Rome.

The census, ordered by Augustus Cæsar, is mentioned by Tacitus, Suetonius, and Dion Cassius. The new star is recorded by Chalcidius. The slaughter of innocents, by Herod, is adverted to by Macrobius. Celsus admits that our SAVIOUR had been in Egypt. Tacitus records that Pontius Pilate was governor of Judea, and that our SAVIOUR was accused before him, condemned, and crucified. That many miraculous cures were performed by CHRIST, is a fact confessed by Julian, Porphyr, and Hierocles. That our SAVIOUR foretold things that came to pass, is attested by Phlegon. Other facts, and circumstances of a similar kind, we have already stated.

It is as false to say, that christianity rose in a dark age, as to assert, that none but ignorant individuals embraced the cause. Many there were, no doubt, who

"knew not the wrath of Achilles;" but, there were also numbers who were as distinguished in rank as they were in the literature and science of the age: Aristides, the Athenian sage, embraced christianity, convinced of its numerous attestations and overpowering truth. Joseph, of Arimathea, was a member of the Jewish sanhedrin; Nicodemus, too, was aru lerof the Jews; Dionysius was of the Areopagus, the high court of Athens; and Flavius Clemens, was a member of the Roman senate; and before he died, consul of Rome. Tertullian manfully told the Roman governors, that their corporations, councils, armies, tribes, companies—the palace, the senate, and the bar—were filled with christians; and Arnobius asserts, that men of the first-rate talents, orators, grammarians, rhetoricians, lawyers, physicians, and philosophers, turned from paganism to embrace the standard of the cross. Quadratus, who was converted to christianity, was a celebrated Athenian philosopher, and observes, that 'those whom our Saviour raised and healed, were not only seen while he *himself* was on earth, but survived after his departure out of this world; nay,' added he, 'some of them were living in our days.' Tertullian and Arnobius assert the conversion of multitudes of learned men from a conviction of the truth on evidence then in their reach, and from personal knowledge.

We have a long and unbroken chain of evidence, which connects John, the divine, with Constantine: nor have we the loss of one link to lament. John lived till 100; Polycarp, his disciple, lived till 167; Irenæus, the disciple of Polycarp, lived till 202.

These suffered the martyr's fate; when Origen sprung up in the christian school of Alexandria, and "fought the good fight of faith," till 254. Numerous and diversified streams issued from these fountains of truth; and the tide swelled onward, in irresistible grandeur.

This condensed summary may suffice; and when all circumstances are considered, it is extraordinary that even so much evidence should have been left on record in the annals of pagan Rome; for, we find that the most memorable circumstances have often been passed over by the ancients with the most unaccountable indifference, even in the works of the more enlightened periods. Pliny makes no mention whatever, of the destruction of Herculaneum and Pompeii—large and populous cities. Even Tacitus merely glances at the event in these words: "Haustæ aut obrutæ urbes"—*cities were consumed or buried.* Suetonius is silent as to the cities, though the eruption is incidentally mentioned. Martial has a slight allusion to them; and Dion Cassius, about one hundred and fifty years after Pliny, adverts to the *traditional* account of them. "A multitude of things," says Montfaucon, "are daily found out, which have been hitherto unobserved and not mentioned; such as the temple of Mithras, in the Viminal vale, of which not one word is met with in authors."

In reference to the FACTS of christianity, we can cite, as testimony, the following PROFANE WRITERS, whom, by a strange perversion of reason, some *may* consider as more substantial than the evidence of what

they designate *interested witnesses*. We appeal, therefore, to TACITUS, MARTIAL, JUVENAL, SUETONIUS, PLINY, ADRIAN, XIPHILINUS, LUCIAN, DION CASSIUS, CELSUS, PORPHYRY, and JULIAN. As to the *precepts* of the christian religion, WE have the Book itself, and surely can, with our enlightened judgment, form a more accurate opinion than such as were plunged in the vortex of idolatry and superstition, and over whom it had just dawned in all its overpowering splendour. Besides, we have had the "experience" of ages, and the lapse of eighteen centuries. We have already cited the evidence of *enemies*. Nothing can be MORE CERTAIN than these things, though some might *wish* them untrue; but to set about to deny them, is as absurd as to call in question any physical truth which the senses have attested, though there have been some sufficiently insane to deny their own existence. To *reason* with such aberrations of intellect, would be just as foolish as whistling a lullaby to the winds. To those who imagine that there may be, after all, something in Hume's designing artifice, and cunning sophistry, though they may be unable to comprehend it, we can safely recommend to their perusal an excellent pamphlet, entitled "Historic doubts relative to Napoleon Buonaparte." Perhaps Walpole's 'Historic doubts on the Life and Reign of Richard III.,' may have suggested this ingenious work, which we have been informed is the production of Dr. Whately, the present archbishop of Dublin. Some years ago, I translated a little work from the French, entitled "Napoleon never existed," an admirable exposé of

Dupuis' "*Origine de tous les cultes*," who in his rhapsodies, has dared with rare effrontery, to consider christianity a mythological fable.

Few events have been more celebrated than the vision of Constantine, on the Milvian bridge, before his memorable battle with Maxentius. Eusebius relates the circumstance as verified by the personal communication of the emperor himself to the historian. Constantine was marching with his troops against Maxentius, and had prayed to heaven for direction, when he saw, soon after mid-day, a large luminous cross in the heavens, directly over the sun, with these words on it—ΤΟΥΤΩ. ΝΙΚΑ — IN HOC VINCE: "By this conquer." Such is the vision as detailed by Constantine. Whatever opinion may be formed on the subject, it is, at any rate, certain, that at this period he renounced idolatry, embraced the christian religion, and had a particular standard made for the use of his army: thenceforth called the LABARUM. The first standard of this kind was formed of costly materials: Eusebius, who saw it, gives a minute account of it: the sacred monogram of CHRIST was emblazoned on the field: the ensign consisted of a long spear, richly gilt, with a cross bar, also gilt: from the point of this spear rose a crown or coronet, of gold and precious stones; from each end of the cross bar was also suspended a kind of small flag, or tassel, of superb workmanship, adorned with gold and costly gems, of indescribable beauty; these tassels were each of the same length with the cross bar, and with the monogram, the latter being enclosed between them as in the midst of a square

area. This description is, doubtless, correct. In Plate III. fig. 29, is the reverse of one of the coins of Constantine, in which is represented the sacred standard, and fig. 30 represents the Labarum carried before the emperor, Jovian, who is seated on horseback, pointing to it as his pioneer, followed by a victory. There still exists, in the island of Corfu, represented in Plate I. fig. 5, the front of a temple erected for christian worship by the emperor Jovian, two hundred and sixty-four years after the canon of scripture was closed, with a Greek inscription still remaining, to commemorate the event.

The radiance of christianity sheds a glow of beauty on the objects upon which it falls, but can acquire lustre from none. It shines not by a reflected splendour, for it is illuminated by the Sun of Righteousness; and by that Light have the wisest and best men walked safely, adored its source, and acknowledged its guidance; and though these lessons of immortality can receive no ornament from the most magnificent genius, or the most gifted mind, in any age; we shall add the sentiments of a few distinguished writers in reference to the scriptures—not for the purpose of sustaining the pillars of truth: these pillars rest on "the rock of ages," for truth requires no adventitious aid. We do it to confront the infidel on the basis of literature and science. What, we ask, has a *Mirabeau*, or a *Condorcet;* a *Volney*, or a *Voltaire;* a *Hume*, or a *Gibbon*, done to benefit or bless mankind, apart from self, and irrespective of the meteor, fame? Shall we contrast these with the names of Bacon, Newton, Milton,

Boyle, Wren, Addison, Johnson, Hale, Howard, Good, Jenner, Locke, Grotius, Erskine, Jones, Scott, Lyttelton, West, Abercrombie, Hailes, —luminaries in the regions of philanthropy and genius; and alpha stars in the constellations of literature, science, and the arts? It is not difficult to see to which side the balance will incline. Their memories will be cherished and esteemed, when the worthless names of Mirabeau, Condorcet, Voltaire, and Rousseau, *et hoc genus omne*, shall have been consigned to contempt and oblivion. We, of course, take no note of Paine, and his followers, whippers-in to a knot of scorpions.

"Is it bigotry to believe these sublime truths with full assurance of faith? I glory in such bigotry. I would not part with it for a thousand worlds. I congratulate the man who is possessed of it; for, amidst all the vicissitudes and calamities of the present state, that man enjoys a fund of consolation, of which it is not in the power of fortune to deprive him."[a]

Sir Matthew Hale.—"I have been acquainted with men and books: I have had long experience in learning and in the world. There is no book like the Bible for excellent learning, wisdom, and use; and it is want of understanding in them who think or speak otherwise."

Honourable Robert Boyle.—"The Bible, that matchless book! It is impossible we can study it too much, or esteem it too highly."

[a] Beattie's 'Immutability of Truth.'

JOHN LOCKE.—"Study the HOLY SCRIPTURES; especially the NEW TESTAMENT: therein are contained the words of eternal life. It has GOD for its author, salvation for its end, and truth, without any mixture of error, for its matter."

JOHN MILTON.—"There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach."

SAMUEL JOHNSON.—(*On his death-bed to a by-stander.*)—"Young man! attend to the advice of one who has possessed some degree of fame in the world, and who will shortly appear before his Maker. Read the BIBLE every day of your life."

SIR WILLIAM JONES.—(*Written on the last leaf of his Bible.*)—"I have regularly and attentively read the HOLY SCRIPTURES, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

LORD BACON.—"There never was found, in any age of the world, either philosopher, or sect, or law, or discipline, which did so highly exalt the public good as the CHRISTIAN FAITH. 'I have delighted in the brightness of thy sanctuary.' Thy creatures have been my books, but thy scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples."

SIR WALTER SCOTT.

"Within this awful volume lies
The mystery of mysteries;
Happiest they of human race,
To whom their GOD has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born,
Than read to doubt, or read to scorn."

SIR ISAAC NEWTON.—"We account the scriptures the most sublime philosophy."

SELDEN.—"There is no book on which we can rely in a dying hour except the bible."

LORD ERSKINE.—"I consider the prophecy relative to the destruction of the Jewish nation, if there were nothing else to support christianity, as absolutely irresistible."

DR. MASON GOOD.—"Such a book is now in our hands. Let us prize it, for it must be the word of GOD, as it bears the direct stamp and testimony of his works."

WILBERFORCE.—"One argument has impressed my mind with particular force; it is the great variety of *kinds* of evidence which have been adduced in proof of christianity, and the confirmation thereby afforded us of its truth."

WEST.—"The scriptures of the New Testament were written by those whose names they bear, and all the facts related in them are most unquestionably true."

RICHARDSON.—"Our BIBLE, the ground work of all our privileges; the palladium of all our enjoyments, and the well spring of all our hopes."

Soame Jennings.—"I perceived at every step new lights arising, and some of the brightest from parts the most obscure, but productive of the clearest proofs, because equally beyond the power of human artifice to invent and human reason to discover. These arguments have convinced me of the divine origin of this religion."

Lord Lyttelton.—"The christian religion is a divine revelation."

> "Before thy mystic altar, HEAVENLY TRUTH,
> I kneel in manhood, as I knelt in youth.
> Thus let me kneel, till this dull form decay,
> And life's last shade be brightened by thy ray:
> Then shall my soul, now lost in clouds below,
> Soar without bound, without consuming glow."

I would now close my humble labours by recording my solemn conviction, that, viewing these accredited credentials as the literature of heaven, and philosophy of eternity, I consider the hopes they inspire as essential to the happiness of "life's short parenthesis;" and the everlasting verities they propound for our belief, as inseparably united with the best interests, as they are with the noblest destinies of man.

> "Go, little Book, from this my solitude,
> I cast thee on the waters;—go thy ways!
> And if, as I believe, thy vein be good,
> The world will find thee after many days,
> Be it with thee according to thy worth;
> Go, little book! in faith I send thee forth."

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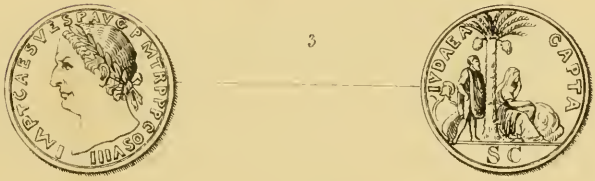

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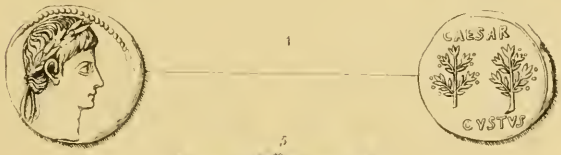

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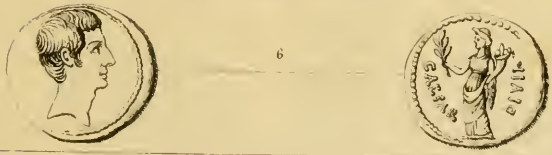

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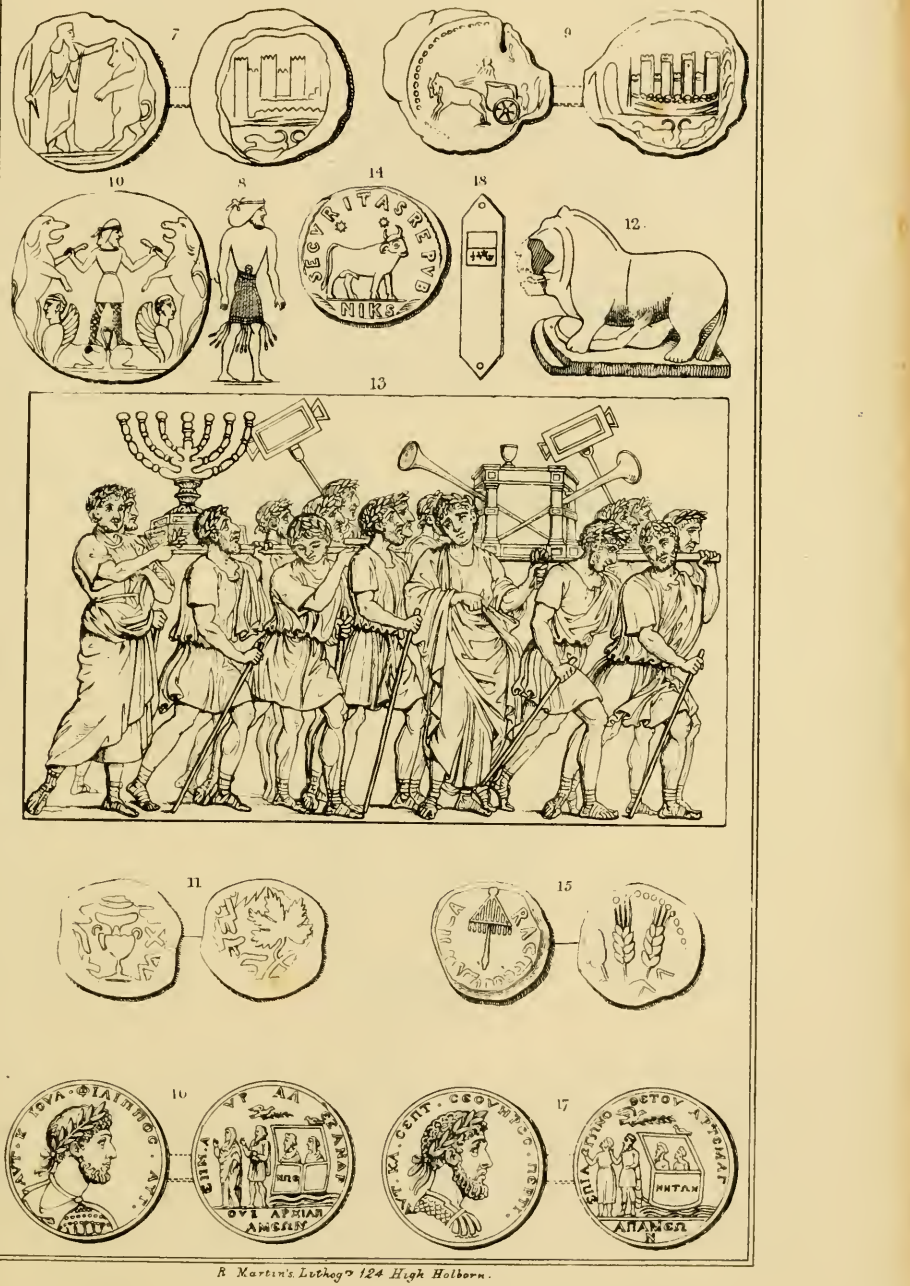

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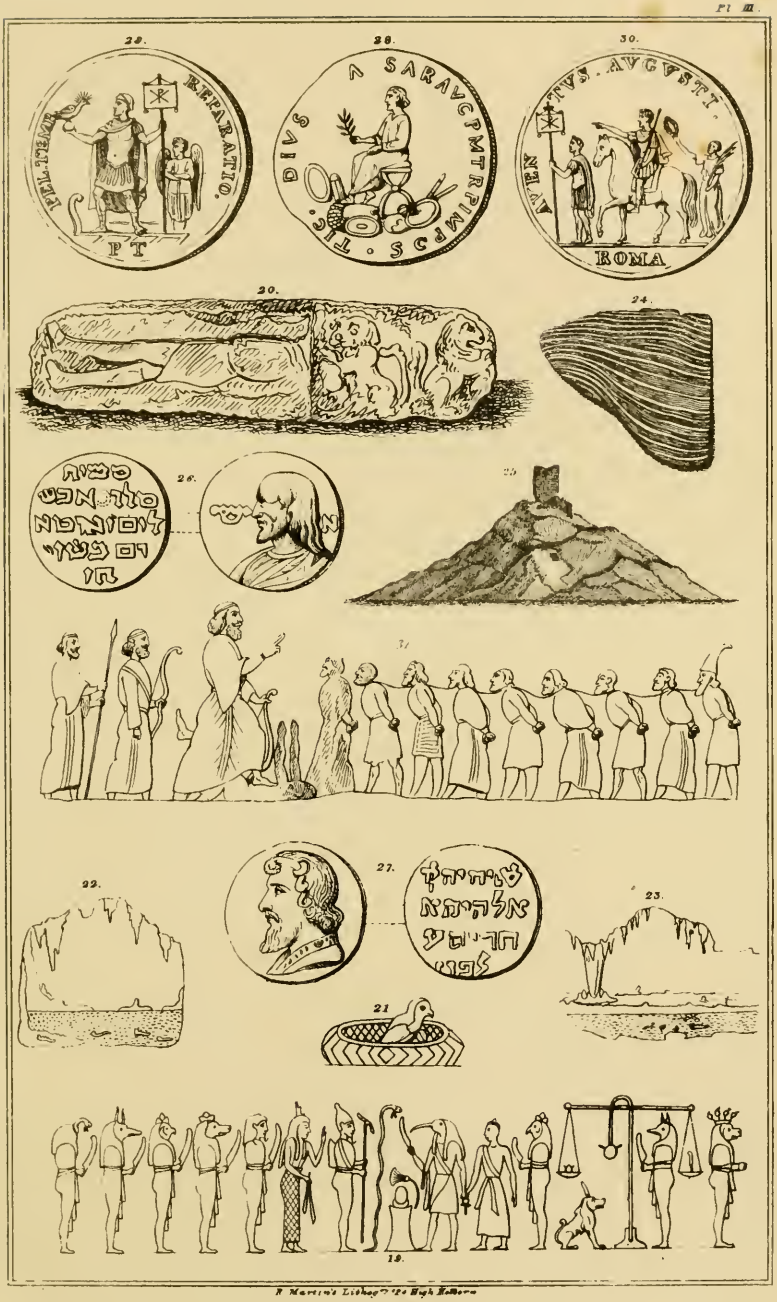

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